

Wahdat Al-Wujud *is* THE THEOLOGICAL TENET *of* ISLAMIC SUFISM

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01. Introduction

Let's go in to this document with the small introduction of what the 'Sufism'.

Sufism is a mystical and ascetic of Islam practiced by tens of millions of Muslims known as 'Thasawwuf' in the Muslim world and in occident countries it is called Sufism.

There are two parts in Islam called outer part rituals performed with Shari'ah law and spiritual inner part rituals connected with mind.

The Holy prophet of God (ﷺ) has remarked the spiritual inner part rituals connected with mind as "IHSAN". This word was called "Thasawwuf"- 'Sufism' later.

Shari'ah (Outer dimension of Islam) instructs how one should perform the prayer with his body while Thasawwuf-Sufism (Inner dimension of Islam) preaches how one should pray losing the thoughts there is nothing possess for him and to become slave of God and to pray obliterating on God as if he sees the God, thinking there is nothing except Him (Allah).

Shari'ah instructs seven parts of body should touch the floor in prayer. But Thasawwuf enunciates the spiritual grounds why those parts should touch the floor.

Likewise, the Thasawwuf teaches the spiritual grounds to every movement in the circumstances such as at "Takbir at-thahrim" (the beginning of a prayer) to keep hand saying 'Allahu Akbar' (Allah is the Greatest) and "Jalzat al Isthihaara" (A sitting position in the middle of prayer for rest)

Likewise, Shari'ah instructs how to observe fasting and how to avoid activities that break the fasting in the middle but Sufism teaches how to avoid the sins like lying, back-biting and to be avoiding the co-keeping the non-Allah ones with Allah called 'Ghairiyyah' (Duality of existence). Further, Sufism gives practice how to vindicate the obliteration on the Wahdat al-wujud (Oneness of Being; the absolute non-duality of existence) called 'Ayniyyath'.

Shari'ah and Thasawwuf are vital evolutions of a Muslim in the livelihood and in every ritual like 'Zakah' (an annual alms tax) and Hajj (the pilgrimage to Mecca).

Though this term called 'Thasawwuf' was not found in the time of Holy Prophet ﷺ (May the Salutations of Allah be upon him and Peace) this morality was found as an art of life mixed with their livelihood.

While Shari'ah is like a body, the Thasawwuf is like its life. The praying activities performed without Thasawwuf are like a lifeless body. So we can easily comprehend that the spirituality called “Thasawwuf” is the life of Islam.

What the summary is the soul of Islam is 'Thasawwuf' called Sufism and the soul of Sufism is Theosophy called 'Wahdat al-wujud' (Oneness of being)

The philosophy given by the basic chanting verse 'Kalimah' (The Holy word) “Laa Ilaaha Illallah” is called as 'Wahdat al-wujud' in parlance of Sufism.

If a man has to enter in to Islam, he should say “Laa Ilaaha Illallah” (There is nothing other than Allah) “Muhammadur Rasoolullah”

(Muhammadh (ﷺ) is holy prophet of Allah.) Besides saying this sentence with mouth if he also understood its internal philosophy he becomes Muslim.

This philosophy is a best glorious wisdom that removes the major sin called 'Gheiriyyah' (Dualism) and to make to obliterate in the 'Ayniyyah' called Oneness. It is the philosophy that can make global constant peace and tolerance. It can be found in the words and life of the Sufi legend.

The God does not see the external appearance of man. He sees the beauty of his mind alone. However, the humans are spending their whole life to beautify their external worldly affairs. But Sufism teaches to beautify the internal affairs of man. Those who keep their mind pure beautifying are called Sufis.

The one, who made FANA (obliterated on Allah) through his thought Wahdat al-wujud philosophy there is neither I nor any belongings to me; everything is YOU alone and everything belongs to you alone, becomes the absolute surrendered one under the God.

The man and his belongings are of Allah (God) alone. When the man realizes this truth, he becomes Sufi. The Allah likes humans to be realized ones that they are surrendered ones unto Him. That's why He calls the humans in many circumstances in the Holy Qur'an, Slaves! To be such Slave under Allah is a great status. Therefore, Holy Prophet Muhammad (ﷺ) is the first Sufi.

These slaves are the ones who went in the path of Sufism. Muhammad (ﷺ) is a prophet and slave of Allah. Therefore, on this basis Holy Prophet Muhammad (ﷺ) (May the Salutations of Allah be upon him and Peace) is the first Sufi.

02. Islam and Sufism- A Comprehensive Overview

The spiritual part of Islam is the Sufism called 'Thasawwuf'. It is found as a spiritual practice besides purifying the mind also that shows the guidance to reach the God through the absolute obedient worship.

Videlicet, getting purified the mind out of rust such as co-keeping called dualism, jealousy, deceit, avidity, arrogance, desire of world, airs and antagonism and absolutely obey to the God is the basic feature of Sufism.

The Sufism (Thasawwuf) provides the morality to man, who struggles in the path of fight with 'Nafz Ammarah' (the inciting self) step by step and it propagates him from lower stage as an accepted absolute pure self that returns unto God.

Sufism defined as the inner mystical dimension of Islam also known as the science of the self. 'Thasawwuf' is based upon the teaching of the holy prophet Muhammad (ﷺ) (May the Salutations of Allah be upon him and Peace). Thasawwuf is known in the West as Sufism or Islamic Mysticism.

Sufism (Thasawwuf) is a spiritual part of Islam that provides the spiritual guidance to pray the God knowing Him well with the purified heart.

Videlicet, through worshipping Him knowing well having got rid of the "Gheiriyath" (a faith that 'there is creation other than the existence of Allah') and jealousy, deceit, avarice, worldly desire, jactation and dissension.

'Thasawwuf' (Islamic mysticism) gives the ways to get changed a man himself to become upgrade, perfected, and accepted soul of God through regular fight with "Nafz Ammaarah" (the inciting self or dominant soul; the first stage of seven levels of "Nafs" (soul) attained in the process of Sufi purification.

The 'Wahdat al-wujud' (Unity of existence) is found as a fundamental theosophy in the Islamic spiritual way. This is an indispensable, glorious wisdom making to annihilate in the oneness, abolishing the sin of parallelism out of heart. This is the philosophy that can make global permanent unity and peace.

The Islamic arts such as 'Hadith' (a narrative record of the sayings or customs of Prophet Muhammad (ﷺ) and his companions), 'Tafsir' (the science of explanation of the Qur'an), 'Fiqh' (the science of Islamic Jurisprudence), 'Ilm al- Kalaam' (fundamental Islamic beliefs and doctrines) and other Islamic arts formed from the basic source of Al Qur'an and Hadith. Likewise, this Art of Thasawwuf also formed from the Islamic basic sources alone.

The basic big rust that affects the mind of humans is to believe that there is another apart from Allah in any form of partnership, support or Equality.

To keep parallelism with Allah is the worst rust that affects the heart of humans is called by Sufis as 'Ghairiyyah'. Wiping out that rust was the first duty of Sufis. They have given deep explanations to the art of Sufism.

On this big rust itself, the truth that what's the reality of this world, what kind of slaves or belongings are we to Allah (the absolute existence) having been forgot, the rusts such as jactation, egoism, arrogance, jealousy, avarice, impatience, worldly desire and lust of power begin to rise in the mind. Because of this, the 'Nafs' (self) begins to ruin.

In order to remove this rust, the principal message that Prophet Muhammad (ﷺ) (570-632 AD) brought is the 'Kalima at-Tawhid' (The word of unification) called “Laa Ilaaha Illallah” (There is nothing other than Allah). This art of 'Tawhid' (Unification) is called as 'Wahdat al-wujud' (Unity of existence) in the parlance of Sufis.

Hence, the summary is Thasawwuf – Sufism is the life of Islam and the 'Wahdat al-wujud' is the life of Thasawwuf.

At the beginning period of Islam, all the spiritual features for the art of Sufism were found in the life of Prophet Muhammad (ﷺ). However, it was not called by the name 'Thasawwuf'. Anyhow the terms Thasawwuf and Sufi became popular in the second century of AH.

Likewise, this Art of Thasawwuf is called as Sufism in the present time. Therefore, it should not be misunderstood that beyond Islam, the Sufism appeared from the influence of other religious philosophies. Though the languages differ the philosophy is same alone.

(Note:) The Islamic Lunar calendar counts dates from the Hijrah. It is marked the first day in 622 CE when the Holy Prophet Muhammad (ﷺ) migrated from Mecca to Medina, which is why Muslim dates have the suffix AH. (After hijrah)

Imam Junaid Al Baghdadi of the 3rd century of Hijrah, admired as 'Seyyid at-Taifa as-Sufiyyah' (The leader of Sufis) (expired in Hijri 297 /AD 910) explains the Sufism as follows:

- Getting rid of bad character and to get formed good character is the Sufism.
- What explains how to reach the God is the Sufism (Islamic mystism).
- Without seeing the non-Allah ones and to be annihilating in theophany is the Sufism.

In addition, He gives further explanation.

التصوف أن يميتك الحق عنك ويحييك به

Allah, making you to die out of you and to resuscitate you with him is the Thasawwuf.

Videlicet, eradicating the egoism from you and to feed you with the sense that there is only the 'Haq' (Absolute existence), is the Wahdat al-wujud.

Some deny to accept that the Thasawwuf-Sufism is an Islamic art. They imply that the Sufism is an art that emerged due to the effect of Greek and Persian civilizational tradition. It is wrong. The basics of the Sufism were found in Islam from its beginning alone.

A Hadith is recorded in Sahih Al-Bukhary 4777;

صحيح البخاري 4777

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ، إِذْ أَتَاهُ رَجُلٌ يَمْشِي، فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ» قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ»،

قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ؟ قَالَ: الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، الْخ

Once, Angel Jibreel (Peace be upon him), who came to the presence of Holy Prophet Muhammad (ﷺ) in human appearance, asked three questions about “Deen” - (religion.) Holy Prophet (ﷺ) answered for them.

When Jibreel questioned about “Iman” (Faith) first and then about “Islam”, Holy Prophet (ﷺ) explained about it.

When it was asked what the “Ihsan” (Beautification/ Perfection) was Holy Prophet (ﷺ) replied “You- to pray the Allah as if you see Him; even though you do not see Him He sees you.”

- The “Aqidah” (Creed) in the basis of “Iman” (Belief in the six articles of faith),
- “Shari'ah” (Religious Law) in the basis of Islamic rituals (performing the five pillars of Religion) and
- Art of Tasawwuf (Sufism) in the basis of “Ihsan”

Remarked in this Hadith grew important features in the religion of Islam.

Islamic worships and other rituals have included two important features.

- I. The external rituals performed as to visible to external organs.
- II. The internal invisible rituals connected with mind and soul.

All the Islamic worships and rituals speak about the above mentioned two features mentioned by Qur'an (The final revelation from Allah to humanity) and "As-Sunnah" (Tradition and practices of Holy Prophet).

For example; Holy Qur'an that remarks not only the external rituals 'Ruqu' and 'Sujud' (stages of a prayer) but also the internal rituals connected with mind such as fear on God, obedience and purity of mind.

When the Qur'an and Sunnah explain about the rituals connected with worships: 'Ramadan' Fasting and 'Hajj' (Pilgrimage to Holy city), it explains the features connected with man's mind and soul among them.

Likewise, when it explains about the all other rituals it remarks the mentality connected with them. The art connected with these rituals explained by 'Fuqahaa' (Islamic Law Scholars) on the basis of Al Qur'an –As Sunnah is called 'Fiqhul-Laahir' (External law)

The art that explains the details connected with pure thought, mental purity, its activities and the nature of minded connected with these rituals is called 'Fiqh ul-Baatin' (Internal Law). We call this 'Fiqh ul Baatin' itself Thasawwuf–Sufism.

Al Qur'an that remarks about purpose of the errand nature of Holy prophet (ﷺ) explains about it as follows:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ { [الجمعة: ٢]

He (Allah) sent in a prophet for illiterate people selecting a prophet from them alone. Before that, they were in the path of public astray. He shows reciting His holy verses to them; purifying them and teach them the religion and wisdom. (Al Qur'an 62:2)

Three duties;

- To show reciting the Qur'anic verses to people,
- Streamline them educating with knowledge and wisdom.
- Purifying them eradicating the rust from their mind

are remarked here. The Art that grew through the duty of purifying the mind called '**Thazqiah al-nafs**' (Sanctification or purification on the self) out of them is the 'Thasawwuf'-Sufism.

So, Thasawwuf is an art that explains about the ways of '**Thazqiah al-nafs**' to produce a stage to get the satisfaction of God purifying the people removing the rust out of their mind.

Many companions of Holy Prophet were found who lived perfectly depended on God with fear of him and were away from the desires of world. No companions who lived with the above characters were called as Sufis. The 10th-century of AD Sufi Scholar Imam Al-Qushayri (986-1076 AD) (376-465 AH) explained as follows in his 'Risaalah' (Epistle) about the reason for this and the rise of Sufism.

After the period of Holy Prophet (ﷺ), no words except 'SAHABI' (Companion) were used to denote the companionship with Holy Prophet (ﷺ). Because, as for the companionship with prophet, no status and prestigious stage can get than this title.

After the period of 'Sahaba' (Companions of Holy Prophet), people divided in to many grades in the activities of worship and wisdom. Among them, religiously 'ZUHHAAD' (Ascetics-not wanting the world) and 'UBBAATH' (worshippers) were found. They were called as Sufis later.

Imam Qushayri has remarked in his tome 'Risaalah' that the terms "Thasawwuf" and "Sufi" had become popular right before second century of Hijri.

'Thasawwuf' (Sufism) is an art arose from 'IHSAN' (Beautification) that formed from Muslim community. The moral activities practiced by Sufis viewed among 'Sahaba' (Companions of holy prophet) and Thabi'een (successors of Companions)

The moral activities such as:

- Deep engagement in God
- To be belong to God completely
- To be aside out of the attraction of the desire of world

- To keep the non-desire mentality in the wealth, designation and status.
- To like to be alone
- To be obliterated in oneness of God. Etc....

were found among the 'Sahabas' (Companions of holy prophet) and moral ancestors called 'Salaf us-saliheen' (Pious Predecessors).

Ibn Kalthun (1332-1406 AD) remarks in his tome 'Muqaddimah' that following the spread of Islam in other countries, due to the growth of wealth the people showed active engagement in luxury life and attraction of world. Then those who got evaded from people and deeply engaged in worship activities were identified as Soofiyyah (Sufis).

Such sects remarked by Ibn Kalthun lived the very simple life. In the course of time, these sects began to go in the path of their moralities, theories in the basis of their spiritual purity and mental purity. This is the next dimension of the Art of thasawwuf.

POPULAR EARLY SUFIS:

Hasan al Basari	642-728 AD (21-110 AH), Born: Medina, Expired: Basara-Iraq.
Habib al-Ajami	Expired: 738 AD (120 AH), Born: Persia, Expired: Basara-Iraq.
Dawud al-Ta'i	Expired between: 777-782 AD, Lived in Kufa-Iraq.
Ibrahim ibn Ad'ham	718-782 AD (100-165 AH), Born: Balkh- Afghanistan, Expired: Arabia.

Rabi'a al-Adawiyya	713-801 AD (95-185 AH) Expired: Basara-Iraq.
Al Fudayl ibn iyad	726-803 AD (107-187 AH) Expired: Mecca.
Shaqiq al-Balkhi	Expired: 810 AD (194 AH) Born: Balkh-Afghanistan, Expired: Khatlon-Tajikistan.
Ma'ruf al-Karhi	750-815 AD (132-200 AH), Born:& Expired: Baghdad-Iraq.
Dhul-Nun al-Misri	796-859 AD (180-245 AH) Born: Akhmim-Egypt, Expired: Cairo-Egypt.
Haris al-Muhasibi	781-857 AD (170-243 AH), Born: Basrah, Expired: Baghdad-Iraq.
Sarri al-Saqati	776-867AD (155-253 AH), Born & Expired: Baghdad-Iraq.
Abu Yazid al-Bistami	804-875 AD (188-261 AH), Born: Bastam, Semnan-Iran.
Abu Sa'eed al-Kharraz	Expired between: 890-899 AD (279-286 AH) Baghdad-Iraq.
Junaid al-Baghdadi	830-910 AD (215-297AH), Born & Expired: Baghdad-Iraq.
Mansur al-Hallaj	858-922AD (244-309 AH), Born: Fars-Iran, Expired: Baghdad-Iraq.

Abu Bakr al-Shibli 861-946 AD (247-334AH), Born: Baghdad or Samarra.

Though they practiced the non-desire mentality on world, they did not completely go aside from the world life. Many of them engaged community life.

The next evolution in the history of Thasawwuf is rise of “Tariqas” (Schools or Paths for mystical teaching and spiritual practices)

Sufi Tariqas trained the spirituality with its evolution suitable to different nations and cultures without changing its originality.

THE RISE OF 'TARIQA' (WORKSHOP OF WISDOM)

The spiritual field of Thasawwuf is deeper than sea. It lit in the life of Sufis with the pregnant components of “**Wahdat al-Wujud**” (Unity of existence), “**Ikhlas**” (Sincerity and purity of intention), “**Taqwa**” (Piety, Fear of God), “**Ishq**” (Love on Allah), “**Tawakkul**” (complete trust in and reliance upon God alone), “**Dhikr**” (Remembrance of God), “**Liqā**” (Encounter of God), “**Shuhud**” (Vision of god/ witnessing of Allah in all of His self-disclosures (tajalli)), “**Wilayah**” (Sainthood- It is a Divine gift and the height of human perfection), “**Thawba**” (forgiveness of sins/ Repentance), “**Wara**” (Abstinence), “**Zuhd**” (Asceticism/ This is the renunciation of all things connected to this world), “**Rila**” (Contentment and satisfaction and sincere acceptance of the Divine decree), “**Dhawq**” (Spiritual experience), “**Suh'bah**” (Relationship with saints), “**Ilhaam**” (Divine inspiration or effusion).

'Ilhaam' is an blowing in of the holy spirit in to the heart of a prophet or a 'Wali' (friend of Allah) and **"Tha'ah"** (obedience), **"Khalwah"** (being alone with meditation/ The spiritual retreat and seclusion) and **"Jalwah"** ('Arif'-The mystic is the one who observes the spiritual retreat (Khalwah) while being engaged in everyday activities within society (Jalwah)).

The above every feature of Sufism were found in the sentences of Qur'an and in the daily life of Holy Prophet Muhammad (ﷺ). In the ocean that has such glorious feature; to train one to swim in it a training workshop is compulsory. Because of this, workshops of theosophy called 'TARIQA' were established by Sufi mystics.

The origin of Tariqasis the important stage in the history of the Art of Thasawwuf. Until that time, they functioned as contacts between the master of theosophy (Hierarchy) and disciple but they didn't function in the set- up of movement. When the history of the establishers of Tariqas is researched we can find that they were not simple ones. They have made great affects in the entire Islamic history.

Allah has taught us in the holy Qur'an that there is a need for a guide to learn internal wisdom by mentioning the long history between the prophet Moses and Hilr (peace be upon them).

One can be cultured only when he comes under the control of a perfect Spiritual Guide. This is a prototype of Prophet Muhammad (ﷺ). Just as the Prophet Muhammad (ﷺ) who had held the hands of companions, got **"By'ah"** (pledge) and cultured them, **"Sheikh al-Kaamil"** (A perfect Enlightened Sufi sage), being representative of Holy Prophet (ﷺ) had been providing with the spiritual guidance in the workshops of Tariqas.

Like the lineage of informer for “Hadith” (a narrative record of the sayings or customs of Prophet Muhammad and his companions) is found, the spiritual lineage for Art of thasawwuf for the theosophy called 'Ihsan' received from Holy Prophet (ﷺ) (571-632 AD) spread in many branches through the “Sahabas” (Great Companions of Holy Prophet). Most of the spiritual lineage spread through the fourth Caliph Hazrath Ali ibn Abu Thalib (May Allah be pleased with him) (601-661 AD) the son-in-law of Holy prophet.

The Golden chain or the lineage of an Art of Thasawwuf (Sufism) descending from Prophet Muhammad (ﷺ), through Ali Ibn Abu Talib or Abu Bakr (may Allah be pleased with them) is called “Silsila”. The chain of transmission includes all “Murshids” (Sufi Masters) of the order up to the present.

The path that this theosophy (divine wisdom) has passed through is called “silsila” the path of enlightenment.

Every sufi has a history of the divine wisdom that he has received, “Faylh” - the benevolence, “Irshad” – the path to enlightenment. It will eventually reach Ali (may Allah be pleased with them) – the Gateway. “I am the city of knowledge and Ali is the Gateway”. This is what the prophet (peace and blessings of Allah be upn him) said.

Likewise, it is notable that the Wisdom of thasawwuf has been coming passed through the lineage of Hazrath Abubakr Siddik (May Allah be pleased with him) the chum and the first Caliph of Holy Prophet (ﷺ).

The 'Silsila' (Spiritual lineage) that came through these two Great companions arrived to the four Major 'Qutb'(pole of the world) in the descendants of Holy Prophet Muhammad (ﷺ). Later many Tariqas formed through them;

- | | |
|--------------------------------------|--|
| (01) As-seyyid Abdul Qadir Al-Jilani | [1078-1166 AD (470-561 AH),
Bagdad-Iraq] |
| (02) As-seyyid Ahmad Kabir Al-Rifai | [1119-1182 AD (512-577 AH),
Wasith- Iraq] |
| (03) As-seyyid Ahmad Al-Badawi | [1234-1276 AD (631-673 AH)
Tanta-Egypt] |
| (04) As-seyyid Ibrahim Al-dasouki | [1235-1296 AD (633-695 AH)
Dasouk-Egypt] |

As-seyyid Abdul Qadir Al-Jilani (May Allah be pleased with him), the 13th hereditary descendant of Ali Bin abiTalib (May Allah be pleased with him) established a 'Thareeq' (Spiritual path) named Qadiriyyh, introduced the system of getting By'ah (The pledge of initiation in to a Sufi thareeqas) from people, made them his disciples and introduced a moral way of culturing them in spiritual way.

The Qadiriya Tariqa spread in Siriya, Turkey, Camaroon, Congo, Moritania, Tanzania and in the countries in the continent of Asia.

Next to that, a Shaduliyya Tariqa established by As-seyyid Abul Hasan Ali As-shaduli (May Allah be pleased with him), (593-656 AH) spread in North Africa, Egypt, Kenya, Thanzania and in many part of Asia. The Naqshabandiyya Tariqa established by As-seyyid Bahauddin Nakshabandi (May Allah be pleased with him) (expired in 791 AH) became popular in Central Asia, India, Indonesia and Turkey etc.

Likewise, many Sufis appeared, preached the Art of thasawwuf strengthening the **Tariqas**. Today, there are about 125 Tariqas such as Akbariyya, Rifaiyya, Badawiyya, Suhrawardiyya, Tijaniyya, Sanusiyya, Tabaqatiyya, Uwaisiyya, Baktasiyya, Shattariyya and Chistiyya Found Globally.

When the Islamic history is turned it can find that Sufis have contributed in the fields such as Philosophy, Medicine, Physics, Astronomy, Humanism, Politics, Literature, Law and Interpretation of dream etc..

The historians remark that the centuries 12, 13 AD when the Sufism made important evolution is a golden age.

POPULAR SUFIS IN MEDIEVAL ERA

Imam Abu Hamid Muhammad Al-Gazzaly (1058-1111 AD; 450-505 AH)

He was born in Tuz province of Iran. He is called “Mujaddid” (Reformer of Islam) of 11th century and “Hujjat al-Islam” (the resource of Islam). When the Greek philosophies began to influence among the Muslim community, he, enunciating the theological philosophy of Islam “Wahdat al-wujud” and the other features wrote many books

and guided the people towards good beeline. His tome “Ihya Ulumuddin” is very popular throughout the world.

As-sheikh Muh'yiddin Abdul Qadir Jilani (1078-1166 AD; 470-561 AH, Baghdad- Iraq)

His touching sentimental discourses revived many thousands of people. They made to shiver even the Abbasid rulers. The tomes such as “FUTHUH AL-GHAIB” and “FATH AL-RABBANI” having his discourses denote his glory. Qadiriya Tariqa which he established (a Sufi School) is famous through out the world.

Sultan Salah ud-din Aiyubi (1137-1193 AD; 532-589 AH)(Damascus-Syria)was brought up in the training workshop of As-Sheikh Abdul Qadir Jilani in the Sufi path. He gave good governance of morality under Sufi path.

Hazrath Khwajah Muinud-din Chisti (1142-1236 AD; 536-633 AH, Ajmeer-India)

He was born in Isbahan district of Iran and came to Ajmeer in India in 1192 AD. Spreading the Sufi morality through the path of theosophy of Chistiyya Tariqa he made 9 million people to embrace Islam. Chistiyya Tariqa became very popular by him.

As-sheikh al-Akbar Muh'yiddin Ibn Arabi (1165-1240 AD; 536-638 AH, Damascus- Syria)

He was born in Mursia-Spain. He is the head among the Sufis who gave the philosophical lectures widely and deeply of Wahdat al-wujud the

vital artery of theology. He, who established Akbariyya Tariqa too, has written about 900 tomes. FUTHUHAT AL-MAKKIYYA and FUSUS AL-HIKAM are very popular. His influence for the Wahdat al-wujud in all Tariqas is inevitable.

Imam Fakhruddin Al-Raazi (1149-1209 AD; 544- 606 AH, Herat- Afgahnistan)

He has written tomes in fields of Islamic philosophy, Medicine, Physics, Astronomy, Literature, and Law. He is the one who described and proved the explanation of the philosophy of Wahdat al-wujud said by Sufis for the 'Kalima at-Tawhid' (The word of Oneness) "Laa Ilaaha Illallah" (There is no deity other than Allah) in his tome 'Lawamiul Bayyinaath'.

Mawlana Jalaluddin Rumi (1207-1273 AD, Konya-Turkey)

It is remarkable that he is the founder of Mevlawiyya Tariqa. He and his master Shams Tabrezi (1185-1248 Khoy-Iran) are very popular among Sufis for saying theological and livelihood philosophies in literature. Maznavi Couplets of Mawlana Rumi was highly attracted by people.

Mawlana is popular one than the other Sufis who revealed the theosophy in literature. He published the spiritual principles and experiences through stories, similes and symbols. If only one understand the spiritual status of Mawlana and his Sufi wisdom which is being basis of his principles also his individual Sufi parlance, can understand the depth of his teachings.

Imam Abdul Karim Al Jeeli (1365-1423 AD; 767-826 AH, Subait-Yemen)

He was born in the city Jeelan of Baghdad. He is said as a best Sufi of 15th century. He has written more than 30 tomes. Almost his tomes enunciate the tenets of Sufis. *Insan al-kamil*, *Al manallir al-Ilahiyya*, *Al Wujud mutlaq*, *Al Kamus al Ahlam*, *Sharh Mushkilat al-Futuh* and *Maratib al-wujud* are important ones among them.

In all these tomes, he has written more and deeply giving priority to the theology *Wahdat al-wujud*. It can say that the tomes of wisdom of *Muh'yiddin Ibn Arabi* formed him best. He has written big scholium in Arabic language for '*Futuh al-Makkiyya*'.

As-sheikh Abdul Ghani an-Nabulsi (1641- 1731 Damascas-Syria)

He has written about 200 tomes. The tolerance of Sufis and the effect of *Ibn Arabi* is found in his tomes.

It is remarked in 361st page of '*At-thasawwuf Al Islami Fi Asrin Naabalasi Abdil Qadir Atha*' that those who comprehended the *Wahdat al-wujud* and trusted it, are the True scholars, glorious mystics and those who were gifted with theosophy called "*Kashf*".

As-Sheikh Abdullah Sattar (Expired: 1472 AD, Mandav- India)

Coming from Korazan to India; introducing *Sattariyya Tariqa* in a region called Mandav in Madhya Pradesh of India. He preached the Sufism. This *Tariqa* influenced in states of *Khilji* and *Mogul* dynasty that governed that period. This *Thareeqa* formed the great Sufi mystic success as

Muhammad Ghawz Gwaliori (Died in 1563 AD Gwalior-India) and Abdul Qadir Shahul Hameed Nagoori Manikkapoori-(1490-1585 AD Nagoor-Tamil Nadu).

The moralities of Tariqas such as Nakshabandiyya, Sattariyya and Chistiyya and the good governance of Sufis had great effect in the states such as Ghorī, Khilji, Lodi and Mogul that ruled the Hindusthan.

As-sheikh Shah al-Hamid Naguri Qadiri Shattari (1490-1585 AD, Nagur- Tamil Nadu)

He made spiritual journey along with his disciples to Maldives, Sri Lanka and throughout Tamil Nadu. He was a great Qutb (pole of the world) performed great miracles.

Imam Umar Ibn Al-Faril (1181-1234 AD; 576-631 AH, Cairo-Egypt)

His collection of poetry is very popular among the Sufis. He has remarked the Wahdat al-wujud standing in highest stage in his poetries 'Tha-iiyyah' (761 songs) and 'Meemiyya' (41 songs) Because of this he was praised among the Sufis as the greatest poet of Sufis and the holder poem flag among the Sufis. Most Sufis refers the proofs from his poems in the subject of Thasawwuf. His poems have become as food of Sufis in the assembly of Sufis called 'Majlis as-samaayi'.

Imam Muhammad Abdul Haq Ibn Sabin (1216-1271 AD; 612-660 AH, Mecca -Saudi Arabia)

He was born in Mursia of Spain and he is the establisher of Sab'iniyya Tariqa. He wrighted collection of songs called "Rasa'il Ibn

Sabin". Remarking the Wahdat al-wujud theology in it and preached the Sufism.

Thus many Sufi legends such as Abd As-salam Ibn Mashish Alami (534-624 AH), Abul Hasan Ali As-shaduli (1196-1258 AD; 593-656 AH,Humaithara-Egypt), Abu Madyan Shu'aib Al-maghribi (1126-1258 AD; 520-594 AH,Tlemcen-Algeria), Abdul Wahab As-Sha'rani (838-973 AH), Farid Ud-Din Attar (1145-1220 AD) and Hakeem Sana'i (1080-1141 AD) gave their contribution of knowledge for Sufism and brought up this art.

Under this topic, Islam and Sufism- A Comprehensive Overview - we understood that the vibrant spiritual part is the Sufism-Thasawwuf of the massive framework of Islam and we have seen the path and the dimensions that Sufism went through and morally influenced the spiritual and secular virtues of anthropology by means of numerous Sufis.

The reason why this Sufism still exists today is because of the theological doctrine of Wahdat al wujud which it basically emphasizes. It is not only theological theory but also spiritual knowledge that describes what is the real connection between the Creator and creation.

The special feature of the spiritual knowledge is the relationship with science. That is why we can be able to understand when reading history that the Sufis transcended science and possessed miraculous powers.

03. The Wahdat al-wujud philosophy called Theology in Sufism

We had already remarked that the life of Islam is its spiritual part Sufism and the life of Sufism is the theology- Wahdat al-wujud.

We had also remarked what is called as 'Wahdat al-wujud' in the parlance of Sufism is the philosophy of 'Kalima' (The Holy word)“Laallaahallallah” (there is no any kind of god other than Allah) the origin chantry of Islam.

It is notable here that there is huge difference between the perfect and true Tawhid (Oneness of Allah the real existence) and the imperfect Tawhid (One god- monotheism) said by non-Sufis. This is the beginning point of contradiction called Sufism vs Wahabism.

Thawhid, which can be said in Sufism, is Wahdat al-wujud (oneness of being) yet all creation is the manifestation of that existence. In the manifestation, only the truth of Allah is the real existence.

It is an extraordinary wisdom that removes the stigma of “Ghairiyyath” (Parallelism- a belief that there is creation other than the existence of Allah called “Ghairiyyath”) that dwells in the human soul and unites it on the basis of the greatness of Allah, the “unity”. This is the noble message of Islam's peace and tranquility, which can bring lasting unity and peace worldwide.

This theory is a glorious wisdom that eradicates the rust of 'parallelism' (Parallelism; a belief that there is creation other than the existence of Allah called “GHAIRIYYAH”) and unites in the basis of big truth Allah called “Ayniyyath”. It is the best news that insists peace and harmony that can make global peace and unity.

The Holy Prophet (ﷺ) said “Al Halku Iyaalullah” (The creation is the family of Allah). He mentioned the doctrine of 'Wahdat al-wujud' that everything is the manifestation of Allah

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He remarked so to preach the tenet 'All are the manifestation of God' called Wahdat al-wujud. By this means 'Tawhid' videlicet 'Wahdat al-wujud' said by Islam implements the kindness with creatures, sympathy, unity, peace, and tolerance.

However, the fundamental Wahabi ideology, misunderstanding the tenet of peace 'Tawhid' taught by Islam denies the Islamic tenet Sufism and call the Sufis as "Murdad" (apostates) and "Kaafir" (disbeliever). Besides giving a judgment such Sufis should be killed it has been showing keen interest to abolish the traditional culture and memorial places.

The origin of Islam calls the Tawhid as Wahdat al-wujud.

TAWHID

The word TAWHID comes from the word "Wahdah". It means **'to make in to one'**. If it is asked to make in to what, the answer will be Allah. It is impossible to make Him one where as He is one alone.

The mystics of God and philosophers say 'Tawheedul waahidi muhaal' (To make one in to one is impossible) If the answer Allah cannot be given to the question it is what to make in to one.

But it is possible to make many in to one. The mystics call this 'Tawheedul Kathrathi'. (To make many in to one)

It is said by Sufis to believe we think the creatures seem to many are only one in reality is the Tawhid-to make unite. The sentence that has come in Holy Qur'an and Hadith "To make Allah Tawhid" does not mean to make Him in to one whereas He is one. Allah does not order the servants to do the impossible things. Even the servants can't do it.

Therefore, 'to make Allah in to one' means 'Thawheedul Kathrathi' to make the things that seem to be many in to one in the basis of its original reality called Allah.

According to this, it should make 'Tawhid' believing that the sea, tree, insects, birds, humans, Jinns, and the entire creations are not other than Allah. They have no self – existence at all. They are Allah alone in unicity.

So the explanation for Tawhid and Wahdat al-wujud is one alone. They are not different ones. It does not mean only Tawhid is Islam others are Shirk. Those who contradict with this concept must be dullards or eye-washers.

Some means the Tawhid 'The one who has the character of God' It is wrong. If it is meant so, there would be another meaning that 'there is another one who does not have the character of God'. This meaning will make co-keeping with the feature self-existence Allah.

So the Sufis' argument is this concept does not completely deny the 'Shirk' (attributing partners to Allah) hated by Islam.

Therefore the Sufi say to make unison by saying "Laa Ilaaha Illallah" - "There is no '*Ilah*' (creation) other than Allah" videlicet there is nothing except Allah; all is He alone is the absolute Tawhid. They call this concept alone as 'Wahdat al-wujud' (What exists is one). This concept leads the man towards the spiritual stages.

"WAHDAT AL-WUJUD" – AN INTRODUCTION

"Wahdat" means ONE and Wujud means 'The existence'. When the two words are added it means 'The existence is one'. The summary of this is that the reality is one alone. It is Allah. Others are non being.

If it is to be said further clearly 'The creator Allah is the real existence. The creatures are not in reality. They are merely appearance of that real existence. It is the 'Wahdat al-wujud'. Though the 'Real Existence' is the meaning of Tawhid OR Wahdat al-wujud there is a sub meaning to this called 'Monotheism' too.

PHILOSOPHICAL EXPLANATION OF WAHDAT AL-WUJUD

All the creatures are created ones by Allah. He created them from Him alone.(made them to manifest) He is the origin of them.

Allah to form a creature or a man to form a creature an origin is compulsory for it. Everything must manifest from its origin alone. 'ADAM' (Non-being) cannot form it self.

Therefore, that origin is the wujud of that creature. That wujud is the "Wujud e' Haqeeqi" (Wujud in reality). The creations do not have wujud in reality. However, it is called "Wujud e' Izaafi" (Wujud seen connecting with someone).

Since the Wujud (existence) of Allah is the origin of creations; according to the philosophy that a creation won't go separated from its reality. In addition, like a thing is without changing from its origin and remains in its self, the creation would not go separated from the existence of Allah.

Example: A gold ring

The ring is made of gold. Here the gold (the necessity) is the Wujud of the ring. It is the 'Wujud Haqeeqi' (Real Wujud). The ring does not have real Wujud.

What seems to be being is “Wujud izaafi”. (It is merely aWujud) seen accompanying with something. It is fake Wujud.

If anyone says that the ring has Wujud in reality. He should show the ring separating from the gold. He can't do it. He could show only the image. It is unacceptable since it is only the image of ring. That image got only its name, but it is not sole image separated from gold. Allah and His creations also are so along.

If it is analyzed thinking the gold and ring instead of Allah and in the place of creations respectively, we can understand the truth.

Is it wrong to say that origin of the ring is gold; the ring did not get separated from gold or it does not have sole image out of gold? Is it contradictory with reality? If anyone says it is contradictory, can we call him lunatic?

The connection between Allah and creations is like the connection between the gold and ring or the connection between the water and wave or the connection between the hot air and mirage, but that connection is not like between the goldsmith and ring; because as soon the ring is finished making goldsmith's duty is over. He has no connection at all with the ring.

If it is said that Allah created the creatures from Him; manifested or made to appear, it does not mean like taking something out of a box. If would remark the dualism. Videlicet there are two things- the box and the things taken out of it. The decision of Islam is there are no two existences. Dualism is not Islam.

The examples such as Gold-Ring; water-wave and Hot air –mirage given above were denoted to indicate only the connection between those two items. These examples should not be misunderstood considering for the other features. The gold becoming clumsy has come in to ring. Thinking this verse it should not be misunderstood that the “Dhaat” (Essence) of Allah also has come so alone.

“HUWAL AANA KAMAA KAANA”

He (Allah is remaining in his existence) as he was before even after He created the creatures. Sufis and mystics of God did not say the theology Wahdat al-wujud through their imagination or as their own concept. They say the sentences of Qur'an and Hadith for their view (Wahdat al-wujud). Particularly, they remark the Kalimah “Laa Ilaaha Illallah”.

The original chant “Laa Ilaaha Illallah”, Sufism called 'Thasawwuf' and the 'Hikma' (Wisdom) said in Holy Qur'an say the philosophy Wahdat al-wujud that there is nothing except Him; There is nothing other than Him; All is He alone and what exists is one alone.

CONTRADICTORY TENETS AGAINST THE SUFIC THEOLOGY

“Al-Hulul” (Incarnation/Descending)

الحلول: أن يحل احد الشئيين في الاخر

‘Al Hulul’ means “a thing; descends on other thing/ entering in to another”

Examples:

Bees descend on a flower.

Food descends in to stomach.

God descends on the earth.

In the above examples, two things are necessary. Likewise, the doctrine that God has descended on all things or on a certain things is 'SHIRK' (Parallelism/Associate or join a partner with Allah). Because, we will have to believe that there are two existences Allah and creatures. In addition, it makes an imperfection in the pure 'DHAATH' (The essence) pure nature of Allah. Such belief that there are two existences is 'SHIRK' (Parallelism) in the view of Islam.

"AL- ITIHAD" (TO AMALGAMATE/ Unification/ Two things Getting mixed in to one)

الاتحاد : امتزاج الشيئين واختلاطهما حتى يصيرا شيئاً واحداً

Example: Sugar getting mixed within water and seen in to one thing; water.

In the above example, two things are necessary here too. Likewise, the belief that Allah has got mixed with creations, or has got mixed with certain creations and seen in to one thing is also 'SHIRK' (Parallelism). Here too it has to be believed that there are two existences. One is Allah and the other is creature. Further, it makes imperfection in the pure nature "DHAATH" (essence) of Allah.

The monism that some religions preach based on the above two HULUL and ITIHAD Doctrines. Hence, Islam besides insists the gnosis and rejects the above two Doctrines.

04. Some references of 'Hadith' (a narrative record of the sayings or customs of Prophet Muhammad and his companions) and sentences of Al-Qur'an (Revelation of Allah) that say the tenet 'Wahdat al-wujud'

Sentences from Al- Qur'an

Most sentences of Qur'an preach the tenet the theology 'What exists is one alone" called Wahdat al-wujud. It is suitable to remark only a few sentences of them.

Reference-01:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ
مُتَقَلِّبَكُمُ وَمَتَوَاكُم [محمد: ١٩]

You do know that there is no any god but Allah. (Holy Qur'an 47-19)

Reference-02:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [الفاتحة: ٢]

All the praise belongs to Allah the Supreme Being who created and maintains the universe. (Holy Qur'an 02.01)

Reference-03:

{وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ} [البقرة: ١١٥]

East and West (Bright continents and dark continents) belong to Allah. So wherever you see there is 'Wajhu' wujud-existence of Allah. (Holy Qur'an-2:115)

Reference-04:

{وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} [ق: ١٦]

We are so closer to man than his jocular vein is close to him. (Holy Qur'an 50-16)

Reference-05:

{وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ} [الذاريات: ٢١]

Don't you see (my Wujud) on you? (Holy Qur'an 51-21)

Reference-06:

{وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} [الحديد: ٤]

Wherever you are (in the state of His Wujud is occupied everything) He is there. Further He (Allah) is staring your deeds. Don't you see (my Wujud) on you? (Holy Qur'an 57-04)

Reference-07:

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ} [البقرة: ١٨٦]

Nabi! If my slaves ask you about me, tell them I am (with Haqeeqath-with reality) close. (Holy Qur'an 2:186)

Reference-08:

{أَلَا إِنَّهُمْ فِي مَرِيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ} [فصلت: ٥٤]

Do know! Surely they are in doubt to see their 'rabb'- the savior. Holy Prophet! You do know that He is surely occupied entire creatures. (Holy Qur'an 41-54)

Reference-09:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا [النساء: ١٢٦]

Everything in the sky and in the earth belongs to Allah alone. Allah has become one who Has besieged the entire things. (Holy Qur'an 04-126)

Reference-10:

{وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ} [الواقعة: ٨٥]

We are very closer to him (the one who is in agony) than you (those who are surrounding him). But you are not seeing (Holy Qur'an 56-85)

Reference-11:

{إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ} [الفتح: ١٠]

Holy Prophet! Those who make agreement with you holding your hand are making agreement with Allah alone. Allah's hand is on their hand. Holy Qur'an (48-10)

Reference-12:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى [الأنفال: ١٧]

Holy Prophet! When you threw soil (on the enemies) you didn't throw it. However, Allah threw it. Holy Qur'an (8-17)

Reference-13:

{هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} [الحديد: ٣]

He (Allah) is the foremost than the entire creatures, He is the latest ('Mallhar' - in manifesting in the places of manifestation), He is the one

who manifested appearance of creatures and He is the inner most out of the manifestation creations. He is the one who knew and was known through entire things. (Holy Qur'an 57-03)

Reference-14:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ { [النور: ٣٥]

Allah is the one who light the skies and the earth. Allah manifesting in to skies and earth and reveals them. (Holy Qur'an 24-35)

Reference-15:

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} [البقرة: ١١٧]

Allah produced the skies and the earth Himself without pioneer. In addition, if it said 'KUN' It gets produced. (Holy Qur'an 02-17)

Reference-16:

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ { [غافر: ٦٨]

Allah produced the skies and the earth Himself without pioneer. Therefore, if he decides to do a deed, He says to that 'KUN' (become). Then it becomes at once. Holy Qur'an (40-68)

Reference-17:

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٤٧){ [آل عمران: ٤٧]

At that time Maryam said, "Oh my God! How can I bear a son whereas no man touched me." He replied that Allah creates just so that he aspires; if He decides to do a deed, He says to it 'KUN' (become). Then it becomes at once. (Holy Qur'an 03-47)

Reference-18:

{مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} [مريم: ٣٥]

It doesn't have to produce any son to Allah. He is pure one; if He decides to do a deed, He says to it 'KUN' (become). Then it becomes at once. (Holy Qur'an (19-35))

Reference-19:

{إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} [النحل: ٤٠]

Because, if we aspire to produce a thing, what we say to that thing is 'to become'. It becomes at once. (Holy Qur'an 16-40)

Reference-20:

{ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ} [السجدة: 09]

Later He adapted it and blew in to it from His Rooh (Life). Yet He formed audition, sense of sight and heart. However, the gratitude you pay is very little. Holy Qur'an (32-09)

Reference-21:

{ وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ } [الجاثية: ١٣]

He gave everything in the sky and in the earth luring to you as they had manifested from Him. The community that thinks on it has many testy. Holy Qur'an (45-13)

Reference-22:

سَرِّهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ } [فصلت: ٥٣]

We will show them soon in order to clarify to them with our evidences that surely our existence is the one that has manifested in throughout the world. Holy Prophet! Isn't it enough to you sure your God is viewing in everything? Holy Qur'an (41-53)

Reference-23:

قُلْ هُوَ اللَّهُ أَحَدٌ [الإخلاص: ١]

Holy Prophet! You do say that Allah is lonely one. (Holy Qur'an 112 : 02)

Reference-24:

{ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ } [القصص: ٨٨]

Do not worship any god along with Allah. There is no god except Him. All the things are ever non-existence except Him. All the authority belongs to Him alone. Further, all of you will be brought back unto Him alone. (Holy Qur'an 28 : 88)

Reference-25:

{ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا [الفرقان: ٤٥]
{ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا (٤٦) } [الفرقان: ٤٦]

Holy Prophet! Didn't you see how your God lengthens the shade with the existence of non-reality? Further, if He aspires he could make it motionless in the very state. Holy Prophet! Later, we made the sun as support to the shadow. Later, we will reduce it little by little and seize unto us. Holy Qur'an (25:45,46)

Reference-26:

{ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ }
[الأنبياء: ٢٢]

If there had been any gods other than Allah in the sky or in earth, surely they would have got ruined. Allah-the God of Arsh is pure one apart from (such) natures that they describe. (Holy Qur'an 21:22)

Reference-27:

{وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ}
[الرعد: ١٥]

Everything in the sky and in the earth with desire or without desire worship kneeling to Allah alone. Their shadows also do 'Sajda' so alone in the morning and evening. (Holy Qur'an 13:15)

References of 'Hadith'

Tongue of Holy Prophet -01

The following 'Hadith' is a part of long Hadith of “Sunan At-tirimidi”

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَأَنَّكُمْ دَلَيْتُمْ بِجَبَلٍ إِلَى الْأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللَّهِ ثُمَّ
قَرَأَهُو الْأَوَّلَ وَالْآخِرَ وَالظَّاهِرَ وَالْبَاطِنَ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

I swear on one in whose hand Muhammad's soul is; if you let to hang a rope on toward the earth it will fall on Allah. Later, Holy Prophet (ﷺ) recited the holy verses of Qur'an (57-03) “He is the foremost; He is the latest; He is the manifested and He is the inmost; He is the one knew everything.” (Tirmidi, Hadith No :32-98)

Tongue of Holy Prophet -02

عَنْ جَابِرٍ، قَالَ: لَمَّا كَانَ يَوْمُ غَزْوَةِ الطَّائِفِ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَلِيٍّ
رَضِيَ اللَّهُ عَنْهُ مَلِيًّا مِنَ التَّهَارِ، فَقَالَ لَهُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ

لَقَدْ طَالَتْ مُنَاجَاتُكَ عَلَيَّامُنْذُ الْيَوْمِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَنَا أَنْتَجِيْتُهُ وَلَكِنَّ اللَّهَ أَنْتَجَاهُ»

During the day of Taif battle Holy Prophet (ﷺ) got up along with Ali (Son in law and great companion of Prophet) in the morning and was speaking with him. Then Abu Bakr (Intimate friend and great companion of Prophet) said “Oh prophet of Allah! You have been speaking with Ali for long time.” Holy Prophet (ﷺ) replied to it “I didn't speak to Ali; Allah spoke to him.”

(Al Mu'jam al-Kabeer- HadithNo: 1756, Sunan at-Tirmidi- Hadith No: 3726)

Tongue of Holy Prophet -03

صحيح البخاري ٣٨٤١

- حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ... وَكَأَدُ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ أَنْ يُسْلِمَ

Abu Hurairah states “Holy Prophet (ﷺ) said, the word said by poet Labid 'Look here! Except Allah all the other things are non-existence' is the best word out of the words said by poets. The poet Umayyah bin Abisalth has come so as to embrace Islam through the words of his poems”.

(Sahih al-Buhari, Hadith No: 3841)

Tongue of Holy Prophet -04

صحيح مسلم

(4523) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ»

Abu Huraira (A Great companion of Prophet) states the tongue of Holy Prophet(ﷺ), “Do not scold the time because the time also Allah alone” (Muslim, Hadith No: 4523)

Tongue of Holy Prophet -05

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُحَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُئِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَهُ بِيَدِهِ، فَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، أَوْ إِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلَا يَبْزُقَنَّ أَحَدُكُمْ قَبْلَ قِبَلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: «أَوْ يَفْعَلْ هَكَذَا».

Holy Prophet(ﷺ) saw the snot that had been (hawked and spit) in the direction of Qibla. It made him uneasy. The reflection uneasy seemed on his face too. At once, he cleaned scraping it. Then he said, “When one of you stand in the prayer he chats with his God privately or there is God between him and the Qibla (Direction of Kaba). So no one of you must spit at the direction of Qibla. Let him to spit to his left side

or under his foot.” So saying Holy Prophet (ﷺ) took the border of his shirt-spitting on it and taking the other side border of shirt crushed it. Then He said let him to do so.”

(Sahih al-Buhary Hadith No: 405)

Tongue of Holy Prophet -06

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

Abu Hyurairah (May Allah be pleased with him) states, Holy Prophet (ﷺ) said that as Allah said to him whoever envies my loved one I declare the war with him. My slave does not make intimacy through other deeds beyond the deeds I made compulsory. Through more (Nafl) worship, servant would have been approaching me. Eventually I would love him.

When I get loved him I would have become the ear he hear with it; the eye he see with it; the hand he hold with it; and the leg he walks with it. If he asks me surely I will give him. If he asks me for safe surely I will give him safe.

I do not hesitate on any deed as I hesitate to cease the life of a believer of God. He hates the death. I too hate to give him difficulty through death.

(Sahih al-Buhary, Hadith No: 6502)

Tongue of Holy Prophet -07

صحيح مسلم 5021

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ، حَدَّثَنَا بِهِزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ، فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي، يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ، فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي"

Abu Huraira (May Allah be pleased with him) states:

Prophet Allah Holy Prophet (ﷺ) said; On the Here after the Super existence Allah will ask (at a man) *'when I was ill you didn't come to query about health why?'* The man will reply that *'Oh God! How can I come to query you about health whereas you are the Supreme Being of entire human being in the world?'* Then the God will reply him remarking particular servant - *he was ill; you did not visit him. Do know. If you had visited him you would have seen me there.*

Further, Allah would say,

"Oh Son of Adam! I asked you for food but you did not give me." Then the man will say, *"Oh God! How I could give you food whereas you are the supreme existence."* Then the God will reply; *"Do you know a particular man asked for, if you had given him food you would have seen its reaction."*

Further, Allah would say,

"Oh son of Adam! I asked for water to drink but you didn't give. " Then the man will say, *"Oh God! How I could give you water whereas you are the supreme existence."* Then Allah will say to him *this particular man asked for water but you did not give him If you had given water to him you would have seen its reaction.*

(Muslim Hadith, No: 5021)

Tongue of Holy Prophet -08

صحيح البخاري ١١٢٠

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي

مُسْلِمٍ، عَنْ طَاوُسٍ، سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: "اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيُّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلَقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ - أَوْ: لَا إِلَهَ غَيْرُكَ -" قَالَ سُفْيَانُ: وَزَادَ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةَ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» [ص: ٤٩]، قَالَ سُفْيَانُ: قَالَ سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ibn Abbas (May Allah be pleased with him) stated,

Holy Prophet (ﷺ) would solicit as follows as soon as he got up to pray Tahajjud.

Oh God! All the praise is to you. You are one who administrates the sky, the earth and what are in them. The earth and the regime of everything on the earth are to you alone. You are the light of the sky, the earth and of everything in them. You are the king of the skies and the earth. All the

praise is to you. You are truth. Your promise is true. Your statement is true. Your meeting is true. The heaven is true. The hell is true. The prophets are true. Muhammadh (ﷺ) is true. Hereafter is true.

God! I got controlled to you alone. I have trust on you alone. I belong to you alone. I return unto you alone. I will litigate with you alone. I will ask for justice from you alone. Therefore, forgive my sins that I did before and late; publicly and secretly. You are the foremost and latest; there is no supreme being than you..

This Hadith has come through two informers. In the statement of Abu Umaiyah Abdul Karim states that prophet would additionally say 'laa hawla walaa kuwwata illa billah' (there is no power to get rid of the sin or to do advantage without the help of Allah).

(Sahih al-Buhary, Hadithno: 1120)

05. Famous Sufis (Muslim mystics) and their comments that say the Wahdat al-wujud tenet.

-(01)-

Imam Junaid Al-baghdadi -Leader of Sufis.

(May Allah be pleased with him)

(830 – 910 AD; 215-297 AH, Bagdad)

He is an Initiator of Junaidiyya Sufi Order. He is a central figure in the spiritual lineage of many Sufi orders. Scholars state him as a master of beginning in the path of Sufism. He is popular with the name “Seyyid at-taifa” (Leader of Sufis). He is said as the one who connected the mind of Sufis and the wisdom of 'FAQIH' (Islamic Law).

Some of views said by the Imam on the tenet 'Wahdat al-wujud';

الطبقات الكبرى (1-479)

عن أبي القاسم الجنيد رضي الله عنه أنه قال: لي ثلاثون سنة أتكلم مع الله تعالى، والناس يظنون أنني أتكلم معهم

Imam Junaid al-Baghdadi said, “I have been speaking with Allah for 30 years but people are thinking that I have been speaking with them.” (At-Thabakaat al-kubra: 479-1)

تقريب الأصول، زيني دحلان، ص (٩٣)

العارفون يتكلمون مع الخلق وهم بالحق مع الحق
كما حكى عن الجنيد أنه قال لي ثلاثون سنة أتكلم مع الله تعالى، والناس
يظنون أنني أتكلم معهم

Like Imam Junaid al-baghdadi said, “I have been speaking with Allah for 30 years but people are thinking that I have been speaking with them”, people speak with 'Arifeen' (mystics) speak while they are with Allah in the stage of annihilated on Him (Allah).

(Takribul-usul, Author: Zainy Dahlan, Page: 93)

الرسالة القشيرية، (٤١-٢)

سمعت عَبْدَ الرَّحْمَنِ بْنِ يُوسُفَ الْأَصْبَهَانِي يَقُول: سمعت أبا عَبْدِ اللَّهِ مُحَمَّدَ بْنَ عمار الهمداني يَقُول: سمعت أبا مُحَمَّدَ المرعشي يَقُول سئل شيخي عَنِ التَّصَوُّفِ فَقَالَ: سمعت الجنيدِي وَقَدْ سئل عَنْهُ فَقَالَ: هُوَ أَنْ يُمِيتَكَ الْحَقَّ عَنْكَ وَيُحْيِيكَ بِهِ

When it was asked at Imam Junaid al-Baghdadi what the Thasawwuf is he said, “It is 'Haq' (Allah) making to die (eradicating the sense of self in you) and to resuscitate you (giving the sense through Him that what exists is He alone.

(Al-Risaalat al-kusairiyya, 441-2)

التعرف لمذهب أهل التصوف (ص: ٦٦)

فَقَالَ الْجُنَيْدُ الْمَعْرِفَةَ وَجُودَ جَهْلِكَ عِنْدَ قِيَامِ عِلْمِهِ قِيلَ لَهُ زِدْنَا قَالَ هُوَ الْعَارِفُ وَهُوَ الْمَعْرُوفُ، مَعْنَاهُ أَنَّكَ جَاهِلٌ بِهِ مِنْ حَيْثُ أَنْتَ وَإِنَّمَا عَرَفْتَهُ مِنْ حَيْثُ هُوَ،

When Imam Junaid al-Baghdadi said that what the “MA'RIFA” is as His (ALLAH'S) wisdom becomes constant your existence of “Jahl” (Ignorance) to be with you. Then it was asked him to say more, he said He (ALLAH) is the one who knows and is known. This means are being

an unknown in the sense of I (egoism). You become known Him (ALLAH) in the basis of He.

(Al-ta'arrub Li-madhabiah at-tasawwuf, Page 66)

(التعرف لمذهب أهل التصوف، ص: ١٠١)

قَالَ الْجُنَيْدُ حَقِيقَةَ التَّوَكُّلِ أَنَّ يَكُونُ لِلَّهِ تَعَالَى كَمَا لَمْ يَكُنْ فَيَكُونُ اللَّهُ لَهُ كَمَا لَمْ يَزَلْ،

قوله أن يكون (المتوكل الذي هو خلق)، كما لم يكن (أي كأنه غير موجود كما كان سابقا)، وهذا ما يسمونه 'الفناء عن الخلق'، فيكون الله له كما لم يزل (أي هو الموجود الوحيد ولا موجود غيره)

“**Thwakkul**” means one who keeps Tawakkul belongs to Allah how he was non-being before he was created. This remarks the stage of 'FANA' (Annihilation). If the one who keeps Tawakkul becomes so, Allah will be favor to this 'Mutawakkil'. Videlicet, only Allah is the producer. There is nothing than Him.

(Al-ta'arrub Li-madhabi ahl at-tasawwuf, Page 101)

(اللمع للطوسي ص ٢٩٧)

مسألة سئل الجنيد رضي الله عنه إذا ذهب اسم العبد، وثبت حكم الله تعالى، قال اعلم رحمك الله تعالى، أنه إذا عظمت المعرفة بالله ذهبت آثار العبد، واتّحت رسومه، فعند ذلك يبدو علم الحق، وثبت اسم حكم الله تعالى،

When it was asked at Junaith al Baghdadi how it would be as the nature of servant goes away and the law of Allah stays in him; he replied. Know! Let Allah to shower vouch safe to you. That is if the theosophy becomes strong, the identity of servant goes away and the wisdom of Haq Thuaala will emerge. Then law of Allah will stay.

(Al-lam'ulid toosi, Page: 297)

(عوارفا المعارف، ص ٢٤)

وقال الجنيد واصفا أهل الكمال: سَجَّوْا هِمَمَهُمْ عَنْ التَّلَفْتِ إِلَى مَذْكُورِ
سُورِ وَلِيهِمْ، فَحْيُوا حَيَاةَ الْأَبَدِ، بِالْحَيِّ الَّذِي لَمْ يَزَلْ وَلَا يَزَالُ،

When Junaid al-Baghdadi describes about the “Ahlul Kamaal” (The perfected ones), he says that they (the perfected ones) without diverting their thoughts towards those other than Allah and controlling their thoughts lived eternal life with Allah – the eternal existence.

(Awarif al-Ma'arif, Page:24)

(الرسالة القشيرية ٤٦٣-٢)

وسئل الجنيد عَنِ التَّوْحِيدِ فَقَالَ: مَعْنَى تَضَمُّنِ فِيهِ الرُّسُومِ وَتَنْدَرِجِ فِيهِ الْعُلُومِ
وَيَكُونُ اللَّهُ تَعَالَى كَمَا لَمْ يَزَلْ

*****When it was asked at Imam Junaid al-Baghdadi about Tawhid he said, “One's having had his egoism and wisdom he would be as Allah without getting separated from Him (Allah).”

(Al-Risaalat al-kusairiyya, 463-2)

(عوارف المعارف، ص ٥٠٨)

ويرى الجنيد أنّ حقيقة محبة الله دخول صفات المحبوب على البذل من صفات المحب،

According to Imam Junaid al-Baghdadi he means the love of God is the 'Mahbub' nature of Allah enters in to the servant (the one who loves the God) as substitute of his natures.

(Awarif al-Ma'arif, Page: 508)

الرسالة القشيرية (١٨٤/١)

وحق المشاهدة ما قاله الجنيد رحمه الله: وجود الحق مع فقدانك،

The real theophany is as Imam Junaid al-Baghdadi said "You losing you and to get the Haq" (Al-Risaalat al-kusairiyya, 184-1)

(الرسالة القشيرية، ٤٨١/٢)

وسئل عن العارف فقال لون الماء لون إنائه

(حاشية العروسي، ٧٤-٤)

وقد جاء في حاشية العروسي شرح لهذه الجملة، ومنه: (يعني ليس للحق صورة معيّنة، فتميّزه عن صورة أخرى، كالماء لا لون له، ولكن الماء يتلون بحسب لون إنائه، فإنّ الحق لذاته يقتضى القبول لكل نعت، والظهور بكل وصف، ومن لم يتقيّد في معرفته فذلك هو العارف،

(انظر معراج التشوّف لابن عجيبة، ص ٢٩)

When it was asked at Junaid al-Baghdadi about 'Aariff' (Stoic of God) He said "the colour of water if the colour of vessel".

It is said in the Hashiyatul-arusi (a tome of scholium) regarding this sentence as the water has no colour the God has no particular materiality to know separated from other. But water gets its colour of the vessel when it is in it. The "Dhaath" (Essence) of Allah can manifest in any colour and he can manifest with entire nature. The one who does not get limit to know the God is the Aariff (stoic).

(Hashiyatul-arusi, 74-4 Mihrajut-Thasawwuf Li ibni Ajeeba Page 29)

-(02)-

Hujjat Al-Islam Imam Ghazzali

(May Allah be pleased with him)

The Author of Ghazzaliyyah Sufi Order (1058—1111 AD; 450-505

AHDied in Tous-Iran)

(إحياء علوم الدين ج ١ ص ٣٣٠، الباب الأول في فضيلة الأوراد وترتيبها
وأحكامها)

'وليس في الوجود سوى الله تعالى وأفعاله'

There is nothing in reality except Allah and His deeds.

(Imam Ghazzali; Ihya Ulum ud-din, Volume 01 Page 330)

(إحياء علوم الدين ج ١ ص ٣٠١)

أنه لا وجود له من ذاته، وإنما وجود ذاته ودوام وجوده وكمال وجوده من الله
وإلى الله وبالله،

The creature has no (wujud) self -existence. The Wujud of its completeness and to exists permanently is from Allah; un to Allah and with Allah.

(Imam Ghazzali; Ihya Ulum ud-din, Volume 04; Page 301)

(مشكاة الأنوار ص ٦٠)

وَأَنَّ ذَلِكَ هُوَ اللَّهُ تَعَالَى وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنْ سَائِرَ الْأَنْوَارِ مُسْتَعَارَةٌ، وَإِنَّمَا الْحَقِيقِيُّ نُورُهُ فَقَطْ، وَأَنَّ الْكُلَّ نُورُهُ، بَلْ هُوَ الْكُلُّ، بَلْ لَا هُيُوءَ لِغَيْرِهِ إِلَّا بِالْمَجَازِ،

That light is Allah who has no parallelism. All the other lights are borrowed ones of that light. Allah's light is the real and self -light. Everything is His light alone. All is He alone. Others have no Vujooth

(Imam Ghazzali; Mishkathul-Anwaar, Page 60)

إِحْيَاءُ عُلُومِ الدِّينِ ج ٣ ص ١٥

إِذْ لَيْسَ فِي الْوُجُودِ شَيْءٌ سِوَى اللَّهِ تَعَالَى وَأَفْعَالِهِ

There is nothing except Allah and his deed.

(Imam Ghazzali; Ihya Ulum ud-din, Volume 03 Page 15.)

The Imam says the same statement in 86th page in 4th volume of Ihya Ulum ud-din.

إِحْيَاءُ عُلُومِ الدِّينِ ج ٤ ص ٨٦

أَنَّهُ الشَّاكِرُ وَأَنَّهُ الْمَشْكُورُ

He is the one who says thanks and was said thanks.

وأنه المحب وأنه المحبوب

He is the one who loves and was loved

أنه ليس في الوجود غيره

There is nothing in the wujud other than Him.

Likewise, in the 57th page of Al Mishkaathul-anvaar it has been said.

(مشكوة الأنوار ص ٥٧)

اتفقوا على أنهم لم يروا في الوجود إلا الواحد الحق

The Sufis and “Arifeen” (Gnostics) have have come to the same conclusion. But in reality they see nothing but Allah.

-(03)-

As-seikh Muh'yiddin Abdul Qadir Jilani

(May Allah be pleased with him) Founder of Qadiriyya Tariqa

(Born: Born in Jilan-Iran, Expired: Baghdaad-Syria) (1078-1166 AD; 470-561 AH)

The Founder of the Qadiriyya Sufi Order

As-seikh Muh'yiddin Abdul Qadir Jilani (May Allah be pleased with him)
- the legend in true wisdom preaches the philosophy Wahdat al-wujud-
the existence is one alone in his tome as follows:

In the 08th page of tome 'Futuh al-ghaib' when it is remarked about the tribulations and the stages regarding it,

“The slave leaves himself and immerses himself in the deeds of his master (Allah). Then he will see nothing but his Lord (Allah) and His deeds”

Further, in 161 page of 'Futuh al-ghaib' when it is said a man who goes to bazaar,

فإذا رأيته وقد دخل السوق يقول ما رأيت شيئاً. نعم قد رأى الأشياء لكن قد
رأها ببصر رأسه لا ببصر قلبه.

When he enters the bazaar he would say “I have not seen anything” He saw them with his own eyes, but he did not see them with his mind eye

Though he enters the bazaar he would say that he doesn't see anything. He saw them with his eyes in head. But he didn't see them with his mind eye.

فبظاهره ينظر ما في السوق وبقلبه ينظر إلى ربه عز وجل

He would see with his head eye what are in the bazaar. He would see his 'Rabb' (Allah) with his mind eye.

When it is remarked in the 41st page of 'Futuh al-ghaib' about reaching unto Allah with the help of hierarchy he remarks.....

فإذا وصلت إلى الحق عز وجل على ما بينا فكن آمناً أبداً من سواء عز وجل. فلا
تري لغيره وجوداً البتة

If you have reached Allah Allah according to our description do be apart from fear of those that are non-Allah. You would never see the wujud (the reality) on those that are non-He.

When it is remarked in the 97th page of 'Futuh al-ghaib'

فلا ترى لغيره وجودا

You won't see the wujud (The reality) on those that are non-He (Allah)

When it is remarked in the 127th page of 'Futuh al-ghaib' about the call from Allah,

وتجرد عن الاكوان والموجودات.

You get rid of both from entire creations and all the existence

وافن عن الكل. وتطيب بالتوحيد

You get destroyed out of everything and get applied flavor on you with the oneness of being (there is only Allah alone)

As-seyyid Ismail Ibn Muhammad Sa'eed Al Qadiri; collecting the speeches of As-sheikh Muh'yiddin Abdul Qadir Jilani has written in his tome 'Al-Fuyulaatur-rabbaniyya'. He has remarked in the 4th page of this tome.

ثم قال لي يا غوث الأعظم ما ظهرت في شيء كظهوري في الانسان.

Allah told me “I didn't manifest like nothing as I manifested likeman”

He has remarked in the 5th page of 'Al-Fuyulaatur-rabbaniyya' as follows:

لا هو إلا أنا ولا أنا غيره

Allah told me He (Allah) is not separated one to me. I too am not separated to Him.

When he remarks about the list of seven stages of Sufis he implies in 34th page of AL 'Al-Fuyulaatur-rabbaniyya' as follows:

كثرة في وحدة ووحدة في كثرة

It has been remarked about 'to see many in to one and to see one in many.' This is comprehensible by those who know the parlance of Sufis.

He has remarked in an “**Awraad**” (special recitals) in 43rd page of 'Al-Fuyulaatur-rabbaniyya' as follows:

اللَّهُمَّ لك الكل وبك الكل ومنك الكل وإليك الكل وأنت الكل وكل الكل .

Ya Allah! Everything belongs to you. Everything (occurs) through you alone. Everything (occurs) from you alone. Everything (returns) unto you. All are you alone. You are the one alone everything of everything.

When he gives explanation to the sentence;

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} [البقرة: ٢٥٥]

in the 230th page of 1st volume of 'Tafsir al-Jilani'- a tome of scholium for Holy Qur'an he has remarked that:

(لَا إِلَهَ) أَي لَا مَوْجُود، وَإِنْ شِئْتَ قُلْ لَا وَجُود وَلَا تَحَقُّق وَلَا كَوْن وَلَا ثُبُوت (الْأَ هُوَ)

Anything that which have existence is not separated to Him (Allah).

Further, when he explains to the sentence:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى} [طه: ٨]

In the 140th page of 03rd volume of 'Tafsir al-Jilani'- a tome of scholium for Holy Qur'an he has remarked that:

(لَا إِلَهَ) أَي لَا مَوْجُود، (الْأَ هُوَ)

All that have truth are not separated to him.

Further in the 473th page of the above same tome when he explains to the sentence;

{وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ} [القصص: ٨٨]

He has said :

لا إله في الوجود ولا موجود في الشهود إلا هو
لا إله في الوجود

There is no “Ilaah” (creation) in reality.

ولا موجود في الشهود

It is not of any perceptible creation

(إلا هو)

There is no deity other than Allah, no visible creation. (Nothing but Him) ('Tafsir al-Jilani'; Volume 03, Page 473)

-(04)-

Imam Ala al-din Al-Kaashaani

(May Allah be pleased with him)

(Born in Usbekistan, Expired in Aleppo-Syria 1191 AD)

قال القاشاني رحمه الله (كُلُّ خَلْقٍ تَرَاهُ الْعُيُونُ فَهُوَ عَيْنُ الْحَقِّ وَلَكِنَّ الْخَيَالَ
الْمَحْجُوبَ سَمَاءُ خَلْقًا، لَكُونَهُ مُسْتَوْرًا بِصُورَةِ خَلْقِيَّةٍ) (شرح فصوص الحكم
للقاشاني، ص ١٥٢)

He said, “Entire perceptible things are Allah alone. But the screened mirage called 'Khayal' (imagination) names them creations. This is because it (Haq) has been hidden with the image called creature”.

(Sarh Fusus al-hikqam Lil Kashaani, Page: 152)

-(05)-

As-sheih al Akbar Muh'yiddin IbnArabi

(May Allah be pleased with him)

Founder of Akbariyya Tariqa.

Born in Andalus, Died in Damascus-Syria (1165-1240 AD; 536-638 AH)

He was an Andalusian (Spain) Muslim scholar, mystic, poet and philosopher, extremely influential within Islamic thought. His cosmological teachings became dominant worldview in many parts of Muslim world.

Here are some comments about criterion of Sufism 'Wahdat al-wujud' said by As-sheikh al-Akbar Muh'yiddin Ibn Arabi in his many tomes.

(218/08) الفتوحات المكيّة

سبحان من أظهر الأشياء وهو عينها

The one who manifested the creations is pure one as they are He alone.
(Tome: Futuhat al-Makkiyyah, Page: 218-8)

(فصوص الحكم ص ١٠٨)

الخلق معقول والحق محسوس

The creations are known by knowledge; but the Haq (Allah) is known by sense.

(Tome: Fusus al-hikam – 108)

He says,

فصوص الحكم (ص ١٩٢)
فإنَّ العارف يرى الحقَّ في كلِّ شيءٍ، بل يراه عينَ كلِّ شيءٍ

An 'Ariff' (stoic of God) see the Haq in entire things. Videlicet, he sees the entire things as Haq alone.

(Tome: Fusus al-hikam – 192)

(229/02) الفتوحات المكيَّة
فما في الوجود إلا الله

There is no another except Allah in the real existence.

(Tome: Futuhat al-Makkiyyah, 229-2)

(فصوص الحكم ص 79)
فصوص الحكم بشرح القيصري، (365/1)
فَالْحَقُّ خَلَقَ بِهَذَا الْوَجْهِ فَاعْتَبِرُوا
وَلَيْسَ خَلْقًا بِهَذَا الْوَجْهِ فَادَّكِرُوا
مَنْ يَذَرِ مَا قُلْتُ لَمْ تَخْذُلْ بِصِيرَتِهِ
وَلَيْسَ يَذَرِيهِ إِلَّا مَنْ لَهُ بَصَرٌ
جَمَعَ وَفَرَّقَ فَإِنَّ الْعَيْنَ وَاحِدَةٌ
وَهِيَ الْكَثِيرَةُ لَا تَبْقَى وَلَا تَذُرُ

شرح هذه الأبيات: إنَّ ابن عربي لا يؤمن بالخلق من العدم، وهو يفسر وجود

الموجودات بالتَّجَلَّى الإلهيِّ الدَّائم، وظهور الله بصورة الكائنات، فعلى الحقيقة ليس هناك عند ابن عربي خالقٌ ومخلوقٌ،

The summary of the above poem is as follows:

The legend Ibn Arabi (May Allaah be pleased with him) does not believe that the creations formed from non-being. The Wujud of creations is a permanent manifestation of God. Further, Allah has manifested in the image of creations. In reality Ibn Arabi does not believe that there are two the creator and the creations.

(Tome: Fusus al-hikam— 79

Tome: Fusus al-hikam, Kaisaris cholium, Page- 365-01

فصوص الحكم (111 ص)

و بالإخبار الصـحيح أنه عين الأشياء، والأشياء محدودة وإن اختلفت حدودها. فهو محدود بحد كل محدود فما يُحدُّ شيء إلا وهو حدّ الحق. فهو الساري في مسمى المخلوقات والمبدعات، ولولم يكن الأمر كذلك ما صح الوجود. فهو عين الوجود، «وهو على كُلِّ شَيْءٍ حَفِيزٌ» بذاته، «وَلَا يُؤَدُّهُ» حفظ شيء. فحفظه تعالى للأشياء كلها حفظه لصورته أن يكون الشيء — غير صورته. ولا يصح إلا هذا، فهو الشاهد من الشاهد والمشهود من المشهود. فالعالم صورته، وهو روح العالم المدبر له فهو الإنسان الكبير

He (Allah) is the origin of the things. He (Allah) is alone with the name of creations. The universe is His (Allah's) image.

(This is the summary of the above Arabic paragraph)

Fusus al-hikam - Page 111.

فصوص الحكم (ص 76)

وهو من حيث الوجود عين الموجودات

Depending on the reality He (Allah) is the origin of creations.

Tome: Fusus al-hikam - Page 76

فصوص الحكم (ص 159)

إنّما الكون خيال فهو حق في الحقيقة

والذي يفهم هذا حاز اسرار الطريقة

The creation is mirage. it is Haq-Allah alone in reality. The one who knows this fact has got known the secret of Thareeqas.

Tome: Fusus al-hikam, Page-159

فصوص الحكم (ص 70)

فإن قلت بالتنزيه كنت مقيداً** وإن قلت بالتشبيه كنت محدداً

وإن قلت بالامرئين كنت مسدداً** وكنت إماماً في المعارف سيّداً

فمن كان بالإشفاق كان مشركاً** ومن كان بالإفراد كان موحداً

فإيّاك والتشبيه إن كنت ثانياً** وإيّاك والتنزيه إن كنت مفرداً
فما أنت هو بل أنت هو وراه** في عين الأمور مسرّحاً ومقيّداً

(Fusus al-hikam, Page 70)

Meaning of the above song verse to verse;

فإن قلت بالتنزيه كنت مقيّداً
وإن قلت بالتشبيه كنت محدّداً
وإن قلت بالامرئين كنت مسدّداً
وكننت إماماً في المعارف سيّداً

If you say or accept the God in the stage of “Thanzihi” (Non- materiality) you become one who restricted the God in Thanzihi.

If you say accepting only the “Thasbihi” stage (matreialty) you become one who limited the God in Thasbihi.

If you say accepting both “Thanzihi” and “Thasbihi” (without restrict Him with only one), you become the one who said correct. Further, you will have become Imam and the leader to be followed.

فمن كان بالإشفاق كان مشركاً
ومن كان بالإفراد كان موحداً

Whoever adds or say another (creation) with the oneness of God, in fact he becomes 'Mushriq' (co-keeper) since he adds the creations with the existence of God. If anyone says thinking only with without adding another with Him, he becomes 'Muwahhidh' (the one who made 'Tawhid'-unicity)

فإيّاك والتشبيه إن كنت ثانيا
وإيّاك والتنزيه إن كنت مفردا

I warn you if you agree with only 'Thasbih' or only with 'Thanzih'.

فما أنت هو بل أنت هو وتراه
في عين الأمور مسرّحا ومقيّدا

As you are with restriction and depending on Him for your needs, in one case you are not He. But in reality you are He alone. You will see Him alone with as restricted one on entire things.

-(06)-

Imam Abul Hasan Ali As-shaduli

(May Allah be pleased with him)

Founder of Shaduliyyah Sufi Order

(Born in Tangiers-Morocco, Expired: Humaithara –Egypt

(1196-1258 AD; 593-656 AH)

قال سيدي ابو الحسن الشاذلي قدس الله سره العزيز ابي المحققو أن يشهدوا
غير الله

My leader Imam Abul hasan Ali As-shaduli (May Allah be pleased with him) said, *"The realists have refused to see the ones that are non-Allah"*.

Imam Abdul Wahab As-sahraani,
Tome: At-tabakaatul-kubra (4-2)

وإنا لا نرى أحداً من الخلق فهل في الوجود أحد سوي الملك الحق

Imam Abul hasan Ali As-shaduli (May Allah be pleased with him) said, *"I saw none in the creations. In fact, is there anyone except Allah?"*

Imam Ibn Ajeebah, Tome: Eeqalulhimam, Page 44

Imam Thajuddin Ibn Athaallah as-sikandari, Tome: Lataiful-minan,
Page- 130.

قيل لي ابا الحسن 'بي قل وعلي دل وانا الكل

It was told to me. Say with me (through me). Show me alone. I am the one as all.

Imam Ibn Ajeeba states the statement said by Imam Abul hasan Ali As-shaduli.

Tome: Eeqalul himam, Page – 78

-(07)-

Imam Ibn Sab'in

(May Allah be pleased with him)

Founder of Sb'iniyyah Tariqa

Born in Spain and died in Makkah (1216-1271AD; 612-660 AH)

Imam IbnSabin says,

رسائل ابن سبعين، (ص ١٩٢)
الله فقط، الكلّ له بالأصالة كلّ كمال، وهو الكلّ بالمطابقة

There is only Allah. Everything belongs to Him alone. He is the one as all.

Tome: Rasael Ibn Sabin, 192.

He further says,

رسائل ابن سبعين، (ص ١٩٠)
هو عين كلّ ظاهر، فحقّ له أن يتسمّى بالظاهر

Everything that manifested is He alone. That's why He became eligible to name Him "Laahir" (the manifested one).

Tome: Rasael Ibn Sabin, 190.

رسائل ابن سبعين، (ص ١٩٠)
الله فقط، الله المستعان والمستعين
ولا حول ولا قوة إلا بالساري بذاته في أفعاله عن أسمائه بصفاته

There is only Allah alone. Allah is the one who seeks help and was sought help. He has widespread with his characters; with his attributes and in His deeds with His Dhaath-the existence. There is no power to do pros deeds or to escape from the sinful deeds but the help of Allah.
Tome: Rasael Ibn Sabin, Page: 190.

رسائل ابن سبعين، (ص ١٣٦)
فهي بالله في الوهم، وهي الله في الحقيقة

Entire creations seem with Allah. They are Allah alone in reality.
Tome: Rasael Ibn Sab'in Page: 136

Imam Ibn Sabin says as follows:

رسائل ابن سبعين، (ص ١٩٦)

الله في كل شيء بـكله، وليس في الكل والبعض، وهو شيء فيه ما ليس بشيء
وما هو شيء معاً، فعين ما ترى ذات لا ترى، وذات لا ترى عين ما ترى (رسائل
ابن سبعين، ص ١٩٦)
أي أنّ الذات الإلهية الغاية عتّا التي لا ترى في الدنيا بالأبصار، هي عين
الدّوات الظاهرة، المدركة بالحواس،

Allah is completely in entire things. It doesn't mean that He is completely in something and He is incompletely in something. He is as “Shei’un” (as things) and non-things at same time. All what you are seeing is His Dhaath that cannot be seen by another. You are seeing such a dhaath alone.

Tome: Rasael Ibn sabin; page 196.

-(08)-

Mawlana Jalal ad Din Muhammad Rumi

(May Allah be pleased with him)

The founder of Mevlaviya Sufi Order

Born in Balgh –Afghanistan, Expired Konya- Turkey.(1207-1273 AD)

Rumi was an enigmatic Persian poet during the 13th century. He was also a mystic and considered the most celebrated Sufi teacher of all time. His work gained popularity because of its universal message about peace, desire, love and passion. Rumi's poems are simple enough to be understood and his timeless views about life are still applicable even in our present world.

Sufi gnostic principles that Mawlana Rumi addressed

The tome called “Fihi Ma Fihi” (whatever is in it, is in it) is a collection of Mawlana's addresses.

This book is one of the first Persian prose books in the Persian literature revolution. Moreover, the book has become an introduction to the Maznavi, also many concepts in Sufism are described in this book in terms.

Some lyrics connected with philosophy of Wahdat Al-wujud (Unity of existence) in the “Fihi Ma Fihi” of Mawlana Rumi

- When the God made the man, who has known about Him (God), he becomes so as to show his beauty and 'Thajallee" (manifestation) to every split second in his state. ("Fihi Ma Fihi" -page 39)
- There is no two I in the presence of God. You say “I” and he too says “I”. Either you should die before him or he should die before you. Just then there won't be dualism. As far as the purity of God, His demise is impossible. He is always existence. He is eternal. He is humane and most gracious. If his demise is possible, in order to abolish the dualism; he would have died for you.” (“Fihi Ma Fihi”, Page: 58, 59.)
- In God's presence two I's cannot exist. You cannot know your self and God's self; either die before God or God will die before you so that duality will not remain. But as for God's dying, that is both impossible and inconceivable, for God is the living, the immortal. So gracious is He that if it were at all possible he would die for your sake. Since that is not possible, then then you must die so that God can reveal itself to you, and duality can vanish 64-65
- All the creations are veiled alone. When the humans see the God without veils leaving this world, they will know that all these creations are veils alone. In fact, He is the one alone who was searched by humans. (“Fihi Ma Fihi” - Page 71)

- The Haq (The God) has created the veils called creations for advantage. If the God's beauty manifested without veils, we don't have capability to bear with it. We can't feel pleasure with our insufficient capability. We receive the helps and use through these veils alone. ("Fihi Ma Fihi" - Page 71)
- Since the sun is far away right, we walk in its light and know the difference between the beauty and ugly. We get protected us from its heat. The gardens and trees give fruit items because of its heat. Even the bitter fruits turn in to sweet owing to its heat. Gold, silver and gems come out to its impact. If the sun came near there would be no use. The entire world will have been burnt. Nothing will be remaining. ("Fihi Ma Fihi", Page- 72)
- When Holy Prophet(ﷺ) spoke at the time he was in the down state of theophany, he would say that the God spoke. In the outward appearance, his tongue itself spoke. But he wasn't. In fact, the God is the one who spoke. ("Fihi Ma Fihi" – Page: 78)
- Prophet Holy Prophet(ﷺ) spoke about the humans and prophets who lived many thousand years ago. He also spoke about the subjects that are to take place at the end of the world. He spoke about Arsh, Kursh and the creations that were at the beginning. The newly created one cannot speak about such previously created creations. So the one who spoke so is not he; the one who spoke is the God alone. He –Holy Prophet(ﷺ) does not speak in his own wish. It is nothing else except informed him through WAHI. 53-03 ("Fihi Ma Fihi" - Page 78)

- Some of the humans thing that to say “ANAL HAQ” (I am the existence) is a strong statement. But in fact, it is a strong obedience. The one who says “ANA ABDUL HAQ” (I am servant of existence), establishes the two existences.
- The one who says “Anal Haq” (I am the existence) has ruined himself and entrusted himself to God.
- The meaning of “Anal Haq” is actually 'I am not self', absolutely I am not. All is he alone. There is no existence except Allah. (“Fihi Ma Fihi” – Page: 83)
- Every day –at every split second He is on a duty (in his manifestation) al Qur'an (55:29)
- In every day (at every split second) he is on a duty (in his manifestation) Al Qur'an (55:29)
 - كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ
- Even though He (Allah) manifests at thousands time, no comparison will occur with his other manifestation. You are seeing Allah even in this second. You watch Him at every second in His sign and deed in different appearances. His one action will not be similar with other action. One manifestation is at the time of delight. Another manifestation is at the time of worry. Third manifestation at the time of fear and fourth manifestation is at the time of seeking him. God's deeds and the revelations of His deeds are so different with other. Like the revelations of His deeds, His Dhaath's manifestations also are different with other. You too are a part of His Quth'ath. You get wearing thousands of appearances at every second. You do not stay remaining on one. (“Fihi Ma Fihi”. Page:173)

- “Laa Ilaaha Illallah” (there is no God but Allah) is a faith of common people. “Laa Huwa Illaa Hoo” (there is no He other than Him) is a faith of special ones. One dreams as he is being a king of a throne and there are servants and authorities around him. Then he says in the dream, “I am the king; there is no king except me” When he woke up he could see none at his home except him. Now he said, “I am. There is none except me”. For this reason itself, the state of awake is compulsory. This truth cannot be found asleep. (“Fihi Ma Fihi” - Page: 176)
- Allah asked at Abu Yazid Al Bisthami, “Abu Yazid Bisthami! What do you like?”
He replied, “I like to be unlike anything”. The man has two statuses. Either he would like something or would not like something. To be not like anything ever is not the status of man. If he should be so, he must be annihilated on God. If he is non-annihilated, the nature of desire or to be does not desire will stay remaining with him. However, Allah wanted to make Abu Yazid Al Bisthami (R A) a complete master making get rid of dualism. When you like something you get pain and torment. If you do not like anything you won't have any pain. (“Fihi Ma Fihi” - 192)
- When the love of God of Mansoor Hallaj (RA) reached the boundary, he got ruined himself and became enemy to himself. What he said 'Anal Haq' (I am the reality) is the result of obedience and servanthip. This means “There is only He-the God)
As it is said “You are God” and “I am servant” there becomes self-fame and dogmatism. When you say so you affirm that “You are”. Then the duality is confirmed.

- When you say “HUWAL HAQ” (He is the reality) also emphasizes the duality. If there is “To be I” the “To be He” is impossible. That's why the He said, “ANAL HAQ”
- (I am the reality) since there was none except Him. Mansoor al Hallaj rahimahullah has ruined him. It is the statement of haq (The God). Fee hi maafee hi- 277.

Some lyrics connected with philosophy of Wahdat Al-wujud (Unity of existence) in the Maznavi of Mawlana Rumi

Only a few lyrics have been given here that are connected with 'Wahdat al-wujud' Sufi tenets in the Maznavi of Mawlana Rumi (May Allah be pleased with him).

The commentaries given in Tami language by Sir R.P.M.Ghani (BA.BL) to those lyrics also are given here. Sir R.P.M.Ghani (BA.BL) is popular one who has brought many books to Tamil language on the art of Sufism. It is remarkable that he has published the songs in Maznavi writing the commentaries under the title “Kithabul Maznavi.”

MATHNAVI COUPLET 502-504

(501) from that pure vat a garment of a hundred colors,
would become as simple and one colored as light.

(502) Is not the unicolority from which weariness ensues;
No it is like fish and clear water.

(503) although there are thousands of colours on dry land,
Fish are at war dryness.

(504) Who is the fish and what is the sea in smile,
That the King Almighty and Glorious should resemble them?

Commentary

Mawlana has blamed to himself for exemplifying the symbolical similies for eternity and the world. The mystics usually exemplify the sea to God and its waves for the creations that get ruined. Mawlana also has expressed the same commentary in many circumstances.

MATHNAVI COUPLET- 517

(517) This uttering of praise is the omission of praise on my part,
For this is a proof of being, and being is a sin.

Commentary

Even to think that one is existing and acting individually a denial of Monism. To get drowned the self-existence with his (God's) existence is the meaning for that one has understood the reality of monism. On the other hand, to praise him with the feeling of self-existence is also a sin. It is a principle of saints.

MATHNAVI COUPLET 518-520

(518) It behoves to be not being in the presence of His Being;
In His presence what is being? Black and blue

(519) Were it not blind it would have been melted by Him?
It would have known the heat of sun.

(520) And were it not blue from morning,
How would this region have frozen like ice?

Commentary

The material world has been showing the characters and existence of God. So it can be exemplified to ice cube. The ice cube is in fact water itself. But till it being remain

In the state of solid it will be separated one out of God. Wearing the blue clothes to express the sad is a custom in Palestine.

MATHNAVI COUPLET 602

(602) We and our existence is are non-existences;
You are the absolute Being which manifests the perishable.

Commentary

The man is non-existence till he is with the material world. The existence that he has got from the absolute existence is merely a shadow like a bulb of water.

Mathnavi couplet 602

(602) We and our existence is are non-existences;
You are the absolute Being which manifests the perishable.

Commentary

The man is non-existence till he is with the material world. The existence that he has got from the absolute existence is merely a shadow like a bulb of water. The one and only real material God has done to appear this physical image or in order to manifest His character and materiality He manifests too.

Mathnavi couplet 603-605

(603) we all are lions, but lions on a banner;
Because of the wind they are rushing onward from moment to moment

(604) their onward rush is visible and the wind is unseen;
May that which is unseen not fail from us.

(605) our wind and our being are of your gift;
Our whole existence is from your bringing in to being.

Commentary

Lion is inscribed on a flag. When the flag shakes due to the wind, the images of lions seem to shake or move. In fact they have no image. Likewise itself, the movement and shaking of humans also are from due to the deed of God. There is no personal materiality.

Mathnavi couplet 603-605

(606) you did showed the delightfulness of Being un to not being, you
had caused
Not- being to fall in love with you.

(607) take not away the delightfulness of your bounty;
Take not away your desert and wine and wine cup!

(608) and if you take it away; who is there that will make inquiry?
How should the picture strive with the painter?

(609) do not look on us; do not fix your gaze on us:
Look on your own kindness and generosity.

(610) We were not, and there was no demand on our part
Your grace was hearkening to our unspoken prayer.

Commentary

The original principle expressed by Mawlana in these lyrics is Sheikh al-akbar Muh'yiddin Ibn Arabi (May Allah be pleased with him). One of his philosophical wisdom is that the 'Haq' (omnipresent God) can be the summary of everything or He Haq (appearance, world, man) can be many manifestation of that summary. Only this omnipresent God has self-wujud (materiality). There is nothing except Him. "Non-materiality" remarks all the creations that have no wujud- materiality (in fact). They can exist. However, it has to be explained as if they have wujud even though they have no wujud. For example, though externally there is no wujud to sarong as it has form or image it is spoken connecting with materiality. Likewise, even though the world of knowledge has no materiality just for a principle it has materiality alone.

Mathnavi couplet 688-689

(688) when that godly light took form,
It became number like the shadow of battlement.

(689) Raze the battlement with the catapult (Manjaniq)
That difference may vanish from amidst the company.

Commentary

Due to the manifestations of the characters of omnipresent God, various physical forms come out. This can be compared with various shades that appear on the wall as the sun's light fall on it. When this wall called 'SELF' is demolished; all the shades disappear and only the sun can be seen.

Mathnavi couplet 690-694

- (690) I would have explained this with contention,
but I fear lest some mind may stumble
(691) The points are sharp as a sword of steel;
If you have no the shield, turn back and flee
(692) Do not come without shield against the adamant,
For the sword is not ashamed of cutting.
(693) For this cause I have put the sword in sheath
That none who misreads may read contrarywise
(694) We come to complete the tale
And of the loyalty of the multitude of the righteous,

Commentary

I could have enunciated further about the reality of monism. But I am stopping with this lest those who are not eligible to understand this mystery should go astray.

Whoever is not protected through the guidance of right master and by the mercy of God will get ruin their true faith by understanding the mystery of monism.

Mathnavi couplet 756

- (756) Immanence in the radiance of the light of God,
Neither joined to each other nor separate from each other.

Commentary

Though the God's attributes and characters are different ones with other in advantage, they are not separable. But it will be clear if it is looked in to divinity beyond the discriminations.

Mathnavi couplet 763

(763) theface of particulars are set toward the universal;
Nightingales play the game of love with the rose.

Commentary

Everything returns to the respective origin alone. A part of one reaches with its absoluteness. The divine light in the heart of true saint of wisdom gets unification with the brilliance of God. Bul bul gets annexure with roses. In order to fizzle out alone, the created ones love the fake light, because they have not the inner light to comprehend the fake light.

Mathnavi couplets

(1112) Reason is hid, and a world is visible:

Our forms are the waves or a spray of it.

(1133) Therefore you knew light by its opposite;

Opposite reveals opposite in coming forth.

(1735) I found individuality in non-individuality;

Therefore I wove individuality in to non- individuality

(1736) All the kings are enslaved to their slaves,

All people are dead for one who dies for them.

(495) In one he said, "All this is one"

Whoever sees two is a squint-eyed mankind".

(497) In one he said, "hoe should a hundred be one?"

He who thinks so is surely mad.

(498) Until you pass beyond poison and sugar,

how will you catch a scent of unity and oneness?

-(09)-

Dawud al-Qaysari

(May Allah be pleased with him)

(1260-1350 AD) Born in Kaysar-Central Anatolia.

He was an early Ottoman sufi scholar, philosopher and mystic.

He was the author of over dozen philosophical texts. The most important is the commentary on Ibn al- Arabi's Fusus al-Hikam and his criticism of Ibn al-Farid's poetry. Sultan Orhan Gazi built a school for him in the town of Izni, the first case of an Ottoman state-established medrese.

The above Imam has said as follows:

شرح فصوص الحكم للقيصري، (365/01)
فالْحَقُّ هُوَ الْمَشْهُودُ، أَي فِي جَمِيعِ الْمَظَاهِرِ، وَالْخَلْقُ مُوْهُومٌ، لِذَلِكَ يُسَمَّى خَلْقًا، فَإِنَّ
الْخَلْقَ فِي اللُّغَةِ الْإِفْكُ

What is seen is 'Haq' (Truth/ Wujud of Allah) alone, that is, we see Him alone as all the creations. The creations are mirage. The word AL HALQ is described in Arabic grammar 'FALSE'

Tome: Sharh Fusus al-hikam Kaysari, Page 1-365

-(10)-

Abdul Karim al-jili

(May Allah be pleased with him)

Author of the famous theological tome Insan Al Kamil

Descendant of the Sufi saint Abdul Qadir al-Jilani the founder of
Qadiriyya Sui Order.

Born: Jil- Bagdadh, Died: Subait- yeman (1365-1423 AD; 767-826 AH)

Imam Abdul Karil Al-Jili remarks in his tome Al-Insan al-Kamil.

Allah says his close servant,

تَقَرَّبْ إِلَى شَهُودِي فَقَدْ تَقَرَّبْتَ إِلَيْكَ بِوُجُودِي

My dear one, you do approach me closer I have approached you with my existence.

حَبِيبِي شَمَّنِي فِي الْمَشْمُومِ ، حَبِيبِي كُنِّي فِي الْمَطْعُومِ

Dear! Consume me alone out of what you consume. Eat me alone in food.

حَبِيبِي شَاهِدْنِي فِي الْمَحْسُوسِ

Dear! Look at me alone in what is perceived by your senses

حَبِيبِي الْمَسْنِي فِي الْمَلْمُوسِ

Touch me alone in what you touch

حَبِيبِي الْبَسْنِي فِي الْمَلْبُوسِ

Wear me among the constumes
(Tome: Al Insan al-kamil , Page: 70)

The great spiritual stoic Imam Abdul Karim Al-Jili has made it clear that the connection between Allah and creation is like ice cubes and water;

الْإِنْسَانُ الْكَامِلُ (ص ٥١)

وَمَا الْخَلْقُ فِي التَّمَثَالِ إِلَّا كَثَلَجَةٍ
وَأَنْتَ بِهَا الْمَاءُ الَّذِي هُوَ نَابِعٌ
وَلَكِنْ بِذَوْبِ الثَّلْجِ يُرْفَعُ حُكْمُهُ

وَيُوضَعُ اسْمُ الْمَاءِ وَالْأَمْرُ وَاقِعٌ

For example, the creation of Allah is like ice cube and Allah is like water in it. If the ice cube melts, it will lose its name and character. Then it will get the name 'Water'

(Tome: Al Insan al-Kamil, Page: 51)

الإنسان الكامل (ص ٣٨)

إنَّ العبد إذا ترقى من المرتبة الكونية إلى المرتبة القدسية وكشف له عنه،
علم أنَّ ذات الله تعالى هي عين ذاته

Abdul Karim Al-Jili remarks, “You do know! When a slave reaches the spiritual stage; videlicet when he ascends (from the stage of KAWNIYYAH to the stage of QUDSIYYAH) the screen gets removed the existence of God is the existence of slave alone.

(Tome: Al Insan al-Kamil, Page: 38)

الإنسان الكامل (ص ٤١)

واعلم أنَّ التَّقْطِعة التي فوق النون هي إشارة إلى ذات الله تعالى الظاهرة بصور المخلوقات
The Dhath of Allah (His existence) itself has manifested in the appearance of creations.

(Tome: Al Insan al-Kamil, Page: 41)

الإنسان الكامل (ص ٣٩)

إدراك الذات العلية: هو أن تعلم بطريق الكشف الإلهي أنك إياه وهو إياك، وأن لا
اتحاد ولا حلول، وأنَّ العبد عبد والربَّ ربّ، ولا يصير العبد ربّا، ولا الربَّ عبداً.

The knowing of Allah is to know Him that you are He and He is you through the knowledge that He gave to you. This is the not a path of astray so called "HULUL" (Incarnation/Descending), "ITTIHAD" (Unification/ Two things Getting mixed in to one). The slave is slave alone and the God is God alone. The slave does not change in to God and the God does not change in to slave.

(Tome: Al Insan al-Kamil, Page: 39)

الإنسان الكامل (ص ١٠٧)

وصفات الحق صفاته وذات الحق ذاته

(The character of Adam (PBUH)) is of Allah's character alone. The Dhaath (existence) of Allah is the Dhaath of Adam (PBUH).

(Tome: Al Insan al-Kamil, Page: 107)

الإنسان الكامل (ص 68,69)

فما تجلّى إلّا على نفسه، لكنّا نُسَمّي تلك اللَّطيفة الإلهيّة 'عبدا' باعتبار أنّها عوض عن العبد، وإلّا فلا عبدَ ولا ربّ، إذ بانتهاء المربُوب انتفى اسمُ الربّ، فما ثمّ إلّا الله وحده، الواحد الأحد

الإنسان الكامل للجيلي، ص ٦٨، ٦٩

He (Allah) didn't manifest on anything except on Him alone. But we ourselves name to that "ILAHIIYATH" (divineness) as "ABD" (Slave). If we do not so, there is no "RABB"(Lord) nor. If there is not one who brings up, how can the one who is brought up. Videlicet, if there is no "MARBUB" how what is the name "RABB" for? There is only Allah alone.

(Tome: Al Insan al-Kamil, Page: 68, 69)

الإنسان الكامل (ص 05)

عَيْنُ هَوِيَّةِ الْمَسْمَى بِالْخَلْقِ وَالْحَقِّ

The realness of to name 'KHALQ' (the creation) and the 'HAQ' is He (Allah) alone.

(Tome: Al Insan al-Kamil, Page: 05)

الإنسان الكامل (ص ٠٥)

ظَهَرَ فِي كُلِّ ذَاتٍ بِكُلِّ خَلْقٍ وَاتَّصَفَ بِكُلِّ مَعْنَى فِي كُلِّ خَلْقٍ وَحَقِّ

He (Allah) has manifested as everything. He has got character with every meaning of 'HAQ' and 'KHALQ'.

(Tome: An Insan al-Kamil, Page: 05)

الإنسان الكامل (ص ٢٦٦)

كَانَتْ كَلِمَةُ الشَّهَادَةِ مَبْنِيَّةً عَلَى سَلْبٍ، وَهِيَ 'لَا' وَإِيجَابٍ، وَهِيَ 'إِلَّا'، مَعْنَاهُ لَا وَجُودَ لَشَيْءٍ إِلَّا اللَّهُ

The 'Shahada kalmia' (Declaration of Faith) is a restricted one by abolishing through the word 'LAA' (Absolute negation) and to add with the word 'ILLAH' (deity). This means, there is no existence to any creations other than Allah.

(Tome: An Insan al-Kamil, Page: 266)

-(11)-

Ibn Hajar al-Haitami

(May Allah be pleased with him)

(1503-1566 AD) (909-974 AH) Born: Cairo, Died: Mecca

He was an Egyptian Arab ‘Muhaddith’ (Interpreter of Hadith) and theologian of Islam and was specialized in Islamic jurisprudence and well known as a prolific writer of the Shafi School.

وَهُوَ أَنَّ الْوَاجِبَ هُوَ الْوُجُودُ الْمُطْلَقُ وَهُوَ وَاحِدَةٌ لَا كَثْرَةٌ فِيهِ أَصْلًا وَإِنَّمَا الْكَثْرَةُ
فِي الْإِضَافَاتِ وَالتَّعْيِينَاتِ الَّتِي هِيَ بِمَنْزِلَةِ الْخِيَالِ وَالسَّرَابِ إِذَا أُلْكِلَ فِي الْحَقِيقَةِ
وَاحِدٌ يَتَكَرَّرُ عَلَى مَظَاهِرٍ لَا بِطَرِيقِ الْمَخَالَطَةِ وَيَتَكَثَّرُ فِي الْبَوَاطِنِ لَا بِطَرِيقِ
الْانْقِسَامِ فَلَا حُلُولَ هُنَا وَلَا اتِّحَادَ لِعَدَمِ الْاِثْنَيْنِيَةِ وَالْغَيْرِيَةِ

The reality called Wajib al-Wujud (The necessary existence) is one and only alone. When one is seen connecting with other it seems to be many in the mirage. All is one alone. Its manifestations are many. Its reality seems to be many. Since there is no difference and two, here is neither nor “ITTIHAD” ((Unification/ Two things Getting mixed in to one).

(Tome : al-Fatawa al-Hadithiyyah, Page:246)

-(12)-

Muhammad ibn Fadl Allah

(May Allah be pleased with him)

(Expired: 1619/1620) Burhanpuri, Madya Predesh-India.

Author of the Sufi theological tome "Al-tuhfa Al-Mursala Ila Ruh Al-Nabi" (The Gift addressed to the spirit of the prophet)

He has remarked:

التحفة المرسلّة (ص ٠١)

إنّ الحق سبحانه وتعالى هو الوجود وأنّ ذلك الوجود ليس له شكل ولا حدّ ولا حصر، ومع هذا ظهر بالشكل والحدّ ولم يتغيّر عمّا كان عليه منه عدم الشكل وعدم الحدّ، بل الآن هو كما كان، وأنّ الوجود واحد والألباس مخـتلفة ومتعدّدة، وأنّ ذلك الوجود حقيقة جميع الموجودات وباطنها، وأنّ جميع الكائنات حتى الذرة لا تخلو عن ذلك الوجود،

Surely, HAQ Subhanhu tha'aala (Allah) is the 'wujud' (the existence). That existence has no design, boundary and restriction. Besides being so, that existence has also manifested in design and boundary. Since it has manifested so, it did not get difference from the nature of non-designed and non- boundary. It remains as it was before. The existence is one alone; its clothes are the many. That wujud is real and secret to entire creations. The entire creations – including the atom will not be separated from that existence.

(Al-tuhfa Al-Mursala, Page: 01)

التحفة المرسلّة (ص ٠٤)

أنّ المدرك هو الوجود وبواسطه يدرك ذلك الشيء

What is perceived first is the Dhaath of Allah. The things are recognized through it alone.

(Al-tuhfa Al-Mursala, Page: 04)

التحفة المرسلّة (ص ٠٥)

وأنّ جميع الموجودات من حيث الوجود عين الحق سبحانه وتعالى. ولكنّها من حيث التعيّن غير الحق سبحانه وتعالى. والغيريّة اعتباريّة. وأمّا من حيث الحقيقة فالكلّ هو الحق سبحانه وتعالى. ومثاله الحباب والموج والثلج. فإنّ كلّهنّ من حيث الحقيقة عين الماء ومن حيث التعيّن غير الماء. والسرّاب فإنّه من حيث الحقيقة عين الهواء ومن حيث التعيّن غير الهواء. ولأنّ السرّاب في الحقيقة هواء ظهر بصورة الماء

The entire creations are Allah alone by beholding their originality. However, when they are notices with their external appearance they are non-Allah. When the reality is beheld all are Allah alone. For example, the bulb of water, the wave and the ice cube. But water is the feedstock of theirs likewise the mirage.

(Al-tuhfa Al-Mursala, Page: 05)

-(13)-

Imam Abd al Ghani al- Nabulsi

(May Allah be pleased with him)

(AD 1641-1732) Died in Damascuss, Syria.

An eminent Sunni Muslim scholar, poet, and author on works about Sufism.

He left over 200 written works. His views on religious tolerance towards other religions were developed under the inspiration of the works of the 13th century Sufi master, Ibn Arabi.

ديوان الحقائق للنَّابلسي، (ص ١٠٤)
ليس الوجودُ كما يقال اثنان - حَقٌّ وخلقٌ إذ هما شيئان
هذا المقالُ عليه فُبِحَ عقيدةٌ - عند المحقِّقِ ظاهرُ البُطلانِ

'Wujud' (Existence) is not two as it is said like 'HAQ' and 'KHALQ' (Creator and Creature). If it is said so it will be meant as two. This comment is contemptible and wrong concept among the realists.
(Tome: Diwanul Haqaiq lin Nabulsi, Page: 104)

ديوان الحقائق للنَّابلسي، (ج ٠٢ ص ١٦)
ليس لله في الوجود شريك - لا اشتباه فيه ولا تشكيكٌ

In existence there is no company to Allah. There is no doubt in it.
(Tome: Diwanul Haqaiq lin Nabulsi, Page: 16-2)

ديوان الحقائق للنّابلسي، (ج ٠٢ ص ٣٤٣)
ألا إنّ ذاتي ذاتُ كلّ الخلائق - وسلّ عنه ذا علمٍ كريم الخلائق

Know! My true 'Dhaath' (the existence) is the 'Dhaath' of all creations.
Ask about it at those who have wisdom and good virtue.

(Tome: Diwanul Haqaiq lin Nabulsi, Page: 343-2)

ديوان الحقائق للنّابلسي، (ج ٠١ ص ٢٢٩)
وحقق وجود الحق في الكون وحده - ولا كون لا شفع هناك ولا وتر

Confirm only the existence of God in creation. There is no creation,
single or double.

(Tome: Diwanul Haqaiq lin Nabulsi, Page: 229-1)

ديوان الحقائق للنّابلسي، (ج ٠١ ص ١٣٨)
إن الوجود الحق شيء واحد - يا سعد من يجلي له فيشاهد

The real Wujud is only the existence alone. The one who sees its
manifestation has become good human being.

(Tome: Diwanul Haqaiq lin Nabulsi, Page: 138-1)

Imam Nabulsi (May Allah be pleased with him) has said in 208th page
of this tome 'Al-Fath ar-Rabbani' as follows:

ثم لما ظهر سبحانه في باطنية ادم عليه السلام مستترة بظاهريته.....
ولم يشعر بباطنية ادم عليه السلام التي هي صورة الحق

When Allah Subhanahu tha'aala really manifested in the "Baathiniyyah" internal structure hiding in external appearance of Nabi Adam (Peace be upon him), Iblis (May the curse of Allah be on him) did not recognize his internal structure-the reality, videlicet, he did not comprehend it was the image of God. (Al-Fat'h ar-Rabbani, Page: 208)

Imam Abd al Ghani al- Nabulsi has says is his tome "Al wujud ul-Haq" as follows:

أن كل ما سوى الله تعالى صور قائمة بالوجود الحق سبحانه وتعالى لاغير

All except Allah are stayed one with His real Wujud. There is nothing else.

(Al wujud ul-Haq, Page: 37)

اعلم ان الاشياء كلها امور لطيفة جدا بحيث أنها بمنزلة الخيال والسراب الذي يرى من بعيد وهو ليس بشيء

All the things are minute features. They are like mirage or illusion. The mirage seems to be water as it seen from distance. When it is approached it won't be there.

(Al wujud ul-Haq, Page: 193)

حكم شطح الولي للنّابلسي، (ص ١٩٦)

وما هما اثنان بل عين واحدة

Those two – the creator and the creations are not two. They are one alone.

(Tome: Huqmu Shad'hil Waliyyi Lin Nabalasi, Page: 196)

-(14)-

Tajuddin Ibn Ata Allah al-Iskandari

(May Allah be pleased with him)

He was an Egyptian Malikite jurist, muhaddith and the third 'murshid' (spiritual "guide" or "master") of the Shadhili Sufi order.

Born: Alexandria, Died: Cairo. (1259-1310 AD; 568-709AH)

وإنا لا نري أحداً من الخلق فهل في الوجود أحد سوي الملك الحق

Imam Abul Hasan Ali As-shaduli (May Allah be pleased with him) said, "I saw none on the creations, is there anyone else except Allah in the existence?"

Imam Ibn Ajiba (May Allah be pleased with him), Tome: Eekal ul-Himam, Page: 44

Tajuddin Ibn Ata Allah al-Iskandari, Tome: Lataif al-Minan, Page: 130

ما حجبك عن الله وجود موجود معه ، ولكن حجبك عنه توهم موجود معه

What hides Allah to you is not another existence with Him. There is no thing with Him. What hides Him to you is the contrariety that you think there is an existence with Him.

Tajuddin Ibn Ata Allah al-Iskandari, Tome: **Hikam Ata'iyya**, Page- 21

-(15)-

Ahmad ibn Ajiba

(May Allah be pleased with him)

He was an influential 18th century Moroccan scholar and poet in the Daraqaviyyah Sufi Order. (1747-1809 AD)

حقيقة الذات العلية : هي ذات كلية ازلية لطيفة خفية متجلية بالرسوم
والاشكال

What has manifested in materiality is Dhathul-Aliyyah (the existence of Allah)

(Tome: Mi'raj al-tashawwuf ila haqa'iq al-tasawwuf, Page: 57)

-(16)-

Sheikh al-Islam As-seyyid Mustafa al-Arusi

(May Allah be pleased with him)

He was a Grand imam of Al-Azhar during 1864–1870 AD
(1798–1876 AD) Egypt.

وَأَنَّ جَمِيعَ الْمَوْجُودَاتِ مُسْتَمَدَّةٌ مِنْ وَجُودِهِ فَهُوَ هُوَ وَهُوَ هُوَ

All the creations have got established through the existence of Allah.
He is the creations and the creations are He alone.

(Tome: Hāshiyat al- Arūsī, Volume- 24, Page-02)

06. The Sufis of Sri Lanka and India who enunciated the theology Wahadat al-Wujud.

-(01)-

Shah Waliyyullah Muhaddith Dehlavi

(May Allah be pleased with him)

(1703-1763 AD) (1114 Shawwaal 1176 Muharram 29 AH) Dehli-India.

A prominent Islamic scholar and Sufi Master of Delhi also 'Muhaddith' (Scholar of Art of hadith), reformer, historiographer, bibliographer, theologian and philosopher, Sufi master of the Qadiriyyah and Naqshabandiyyah, Akbariya Sufi orders.

Shaah Waliyyullah enunciated agreeing the tenets Wahdathul Wujud and Wahdathul Suhood.

He has remarked in his tome 'Al Madaaris an-Nubuwwah" Volume 2, Page-789;

"Sheikh al-Akbar Muh'yiddin Ibn Arabi and Sheikh Ahmad sirhindi (May Allah be pleased with them) enunciate the same truth of the tenets "Wahdat al-wujud" and "Wahdat al-shuhud" in two different methods respectively. But the criticasters who have no long sight beset saying there is important difference between the above two theories." He further, tries to explain a subject of very criticism through the following example. "If images such as horse, donkey and man with wax its original material is one but the designs are many. Since they are different in image they get their individual names. These three are designs in reality. But if we contemplate we can identify the wax. Likewise, there is no difference between the theories of the above two."

-(02)-

Shah Abdul Aziz Muhaddith Dehlavi

(May Allah be pleased with him)

(1746-1824 AD) (1159 - 1239 AH) Delhi-India.

Great Islamic Scholar, 'Mujaddith' (Reformer), 'Muahaddith' (Scholar of Hadith) and Sufi Master of Qadiriyyah, Naqshabandiyyah and Akbariyyah from India.

He says in the tome 'Fatawa Aziziyya' first volume, Page: 412 (Urdu version) as follows:

We should know that it is an important feature of 'Iman' (Faith) and Islam to be non-different for the orders of Shari'ah and to accept the one existence. There is no doubt or disbelief called KUFR. Videlicet, we should know the every station is a place where the HAQ (Allah) manifests and we should know that the existence is one alone. Namely, the existence belongs only to Allah. But every status of that existence has individual law-orders.

For example, the existence is sometimes contacted in various circumstances with the statuses of 'Abdiyyah' (slavehood), 'Uluhiyyah' (divinity), 'Haraam' (prohibited ones). 'Halal' (the permitted ones.), 'Thahir' (the pure ones), 'Najas' (the impure ones). Therefore no faults should be done in the statuses of existence. Further, we should be firm in the same tenet.

The most admirable Sheik remarks in his 'Fatwa' (religious verdict) in the same tome as follows:

It is said in Hadith;

وَالَّذِي نَفْسٌ مُحَمَّدٌ بِيَدِهِ لَوْ أَنَّكُمْ دَلَيْتُمْ بِجَبَلٍ إِلَى الْأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللَّهِ ثُمَّ
قَرَأَهُو الْأَوَّلَ وَالْآخِرَ وَالظَّاهِرَ وَالْبَاطِنَ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

I swear on Him in whose hand Muhammad's soul is, if you hang down one end of a rope, it will fall on Allah. Then Holy Prophet (ﷺ) showed reciting the Qur'an verse 57:3 "He is the previous one; He is the last one; He is the manifested one and He is the hidden one; He is the one who knew the entire things." (Tirmidi: 3298)

The Imam has written as follows as the explanation for it.

The practice of ancestors was to accept the apparent meaning itself of this Hadith without making any change. Further, it has been made proof with a single sentence on the (basis of existence)

The sentence a voice comes from fire "Surely I am the Allah". (20:14)

كُنْتُ سَمْعُهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرُهُ الَّذِي يُبْصِرُ بِهِ

And the hadith 'I will have come the ears that he hear with; the eye that he sees with' (Buhari 6502) are reference to this statement.

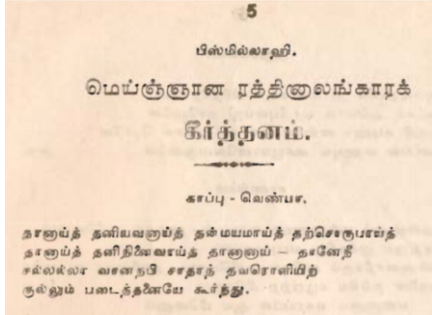
-(03)-

'Thatkalai" Peer Muhammadh Saahib Waliyullah

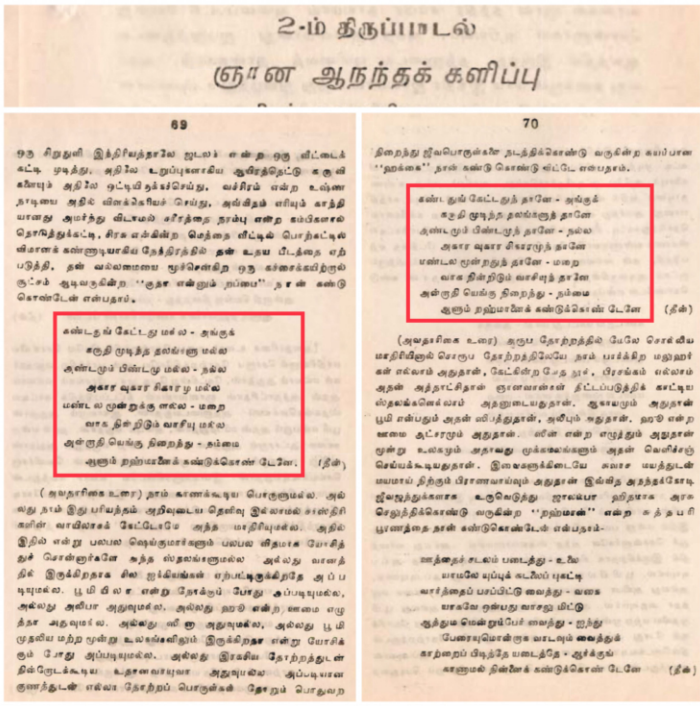
(May Allah be pleased with him)

Born: Then Kaasi-Thirunelveli and Died in Thiruchchi- Tamil Nadu.

13th century Sufi philosopher and poet.



You-the self; the sole;
Self being; self- imaged
And the self- thought became
The prophet ﷺ and
Precisely created the
Entire creations from his light



The legend of gnosis Peer Muhammadh Sahib Waliyyullah sings about the “Thanzih” and “Thasbih” that come in the Wahdat al-wujud tenet.

Collection of Holy songs Part- Gnostic blissful delight:

What was seen and heard is not there
What was finished comprehending is not there
It is not the world or body
And there is neither High Mountain nor steep hill
It is not the three zones either
It is not the life that being hidden- hence
I have seen Rahman that rules me being omnipotent

What was seen and heard is there
What was finished comprehending is there
It is the world or body
And there are both High Mountain and steep hill
It is the three zones there
It is the life that being hidden- hence
I have seen Rahman that rules me being omnipresent

'Thatkalai' Peer Muhammadh Waliyyullah Shaahib expresses the connection between Allah and creations through this simple example and says Wahdahtul Wujud tenet

The song:

All that formed with lint (cotton) is the image that the lint took
Oh Ya hayyu Ya Kayyoom! Is there anything else except the lint?

All that formed with clay is the image that the clay took
Oh Ya hayyu Ya Kayyoom! Is there anything else except the clay?

All that formed with gold is the image that the gold took
Oh Ya hayyu Ya Kayyoom! Is there anything else except the gold?

Oh God! All that formed with you is the image that You took
Is there anything else except you “Yaa Hayyu Yaa Kayyoom?”
In this song Appa has shown singing very simply how the origin is
omnipresent everywhere.

For example:

The material gold shows its image as ring, bangle, ear ring and necklace
in jewelry shop. Here as a whole, the every article shown above is
made of gold alone. The Wahdathul Wujud tenet also is so alone. All
the things are He alone in originality.

-(04)-

“Madhihur Rasul” Sadakathullah Appa

(May Allah be pleased with him)

(1633-1703AD; 1041-1115AH) Born in Kaayal Pattanam and died in
Keelakkarai –Tamil Nadu.

17th Century Mujaddid (Islamic Reformer) and Sufi poet.

There are lots of poems written on Muhammadh (ﷺ) “Qaseedatul
Withriyyah” written by Sadakathullah Appa is very popular that even
the Arab world amazes. It has been being sung by the adherents of
Sunnah wal Jama'ah tenet.

Sadakathulla Appa sings a comment connected with Wahdat al-wujud as follows:

صَدُوقٌ إِذَا مَا قَالَ لَا وَكَذَا نَعَمْ
جَوَادٌ وَكَمْ مِنْهُ الْعَطَايَا وَكَمْ نِعَمْ
وَكَمْ رَدَّ عَنَّا فَاجِعَ الضَّرِّ حِينَ عَمَ
يَدُ الْمَاجِي هَلْ كَانَتْ يَدُ اللَّهِ قُلْ نَعَمْ
وَقُلْ وَكَذَا الْمَوْلَى رَمَى إِذْ رَمَى رَمِيًا

Holy Prophet(ﷺ) always would speak truth even if he said YES or NO.
He is a great philanthropist. Lots of vouchsafes and donations have been received through him.
He has alleviated lot of tragedies out of us.
Is the hand of Holy Prophet(ﷺ) hand of Allah? Say Yes.

Likewise, say when Holy Prophet(ﷺ) threw the soil his hand was the hand of Allah.

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى

He expresses the Wahdathul Wujud tenet through the sentence of Qur'an 'when you threw the soil (on the enemies) you didn't throw; We (Allah) did throw it. (Holy Qur'an: 08-17)

-(05)-

Umar Waliyyullah Al Qahiri

(May Allah be pleased with him)

(1751-1804 AD, 1163-1216 AH) Kayal Pattanam-Tamil Nadu.

He is a descendant of Abu Bakr Sideek the great companion of Prophet(ﷺ) and the second of Islamic Regime. He spread Qadiriyyah Sufi Order in Tamil Nadu and in Sri Lanka. His son Thaikkah Shahib Waliyullah, Grand child Allama Mappillai Lebbei Aalim also contributed to Sufism.

Learning the Sufism and the idea of Wahdat al-wujud he has written many long songs in Arabic language. "Allafal Alif", "Ilahi kam thu baqqini" and "Thiru Mai Gnanapp Pulampal" in Tamil language are popular ones.

The lyric 'Allafal Aliff' is an ocean of wisdom which has good grammar, beauty of word, depth of word and pearls of wisdom.

Another lyric that begins "Ilahi kam thu baqqini" give the Wahdat al-wujud like a juice. It is remarkable that this lyric has been included in "Haddaath Raathib".

إِلٰهِي كَمْ تُبَقِّينِي ** أَلَيْكَ لَا تُرَقِّينِي
وَعَنِّي لَا تُنَقِّينِي ** بَفَيْضٍ مِنْكَ يَا اللَّهُ

Oh God! How long will you me per durance?

Won't you raise me unto you through your vouchsafe?

Won't you purify me out of me-the self?

إِلَهِي الْخَلْقُ مِثْلُ حَبَابٍ ** عَلَا مَاءٌ لَدَى الْأَحْبَابِ
فَمَاءٌ فِي الْفَنَاءِ حَبَابٌ ** وَحَالَ بَقَاؤُهُ يَا اللَّهُ

Oh God! The creation is like the bubble that floats on water.
In fact, the bubble is water alone even it is till the image of bubble.
It is water alone after it gets broken.

إِلَهِي الْخَلْقُ فِي التَّمَثَالِ ** بِثَلَجٍ يُضْرَبُ الْأُمَثَلُ
فَثَلَجٌ مَا لَدَى الْأُمَثَالِ ** بِكُلِّ الْحَالِ يَا اللَّهُ

Oh God! In the exemplifying the creation is water alone.
The ice cube is water alone in any stage of its.

فَأَيْنَ أَنَا إِذَا أَنْتَا ** بِذَاتِي دَائِمًا كُنْتَا
فَمَا بِنْتُ وَلَا بِنْتَا ** وَلَا تَا بَيْنَنَا اللَّهُ

Whereas always you are as me where am I? I didn't get separated out of you nor did you not get separated from me. There is no THAA between us. Both are one alone. (It is like singing sung by bubble at water)

Wahdat Al-wujud view found in “Mai Gnanap Pulambal Thiruppaadal Thohuppu”(Collection of Gnostic dirges)

Song -05

Creating various lives and with it in the spread open air
Which day to have theophany with the word that says?

Song -07

Which day to see Your light in the wound
That has been filled with air?

-(06)-

Abdul Qadir Taika sahib waliyullah

(May Allah be pleased with him)

(1775-1856 AD, 1191 -1271 AH) Kayal patnam-Tamil Nadu.

He was a Sufi Master of Qadiriyya Tariqa and he travelled throughout Tamil Nadu, Kerala and Ceylon to spread Sufism. In addition, he was a great scholar, poet, Saint and professor. Son of Umar Waliyyullah Qahiri.

Sheik Musthafa Alim and Kasaawatte Muhammadh Lebbei Alim were his main disciples in Sri Lanka. His popular Arabic poems "Ahmadullah" in praise of our noble prophet Muhammad(ﷺ) It is very popular in Tamil Nadu and Sri Lanka.

Thaikka Saahib Waliyyullah has sung the following song expressing the view of Wahdathul Wujud.

since you said not to scold the time; time is you are alone
is there anything else all what took appearance than 'huda?
there is nothing at all in the universe except you,
yaa khaaliq! may you make my end glory.

The above legend Sheikh has sung the above song on the basis of Hadith:

لا تسبوا الدهر فإن الله هو الدهر

“Do not scold the time since the time is Allah alone” that give the reference of Wahdathul Wujud.

-(07)-

Allama Seyed Muhammad “Mappillai Lebbai Alim”

(May Allah be pleased with him)

Religious reformer from Qadhiriyya Sufi order.

An eminent scholar, thinker, reformer, writer, Sufi, Jurist.

(1817-1898 AD; 1232-1316 AH) Born at Kaayal Pattanam and died in Keelakkarai.

He was religious scholar, Sufi Master, Writer and poet lived in 19th century in Tamil Nadu-South India. He is a Sufi legend who made religious reforms in India and Sri Lanka in the path of Qadiriyyah Tariqa.

He has published many books such as Raathibathul Jamaliyyah, Maghanee (in Tamil language) Fath'huth thayyaan (Arabic Tamil transliteration) Ghaneemathus saaliheen, Minhathus Serandeeep (written about Sri Lanka), hathiya maalai (in Tamil language- good advice for ladies), hathiyaa Maalai and hathiya Shareef (Waseelah; seeking help for easy delivery) and Thaamira pattanam (the first novel written in Arabic Tamil transliteration).

Allamaa Mappillai Lebbai Alim says the Wahdathul Wujud tenet in the Jalaaliyyah Raathib that he formed.

ஜலாலிய்யா றாதிபில் கூறப்பட்டுள்ள வஹ்ததூல்
வஜூத் கொள்கை

يَا مَجَازِي عَالِمِ الظَّلِّ شَاهِدٌ
وَاحِدٌ فِي الْوُجُودِ كَيْ تَضْمَحَلَا

Jalaliya rateeb mentioning place wahdatul wujudh

لَا تَرَى مِنْهُمْ سِوَى لَفْظَةِ اللَّهِ
وَنَفَقُوا غَيْرَهُ بِلَا وَلَا
إِلَّا إِلَهَ إِلَّا اللَّهُ (١٠) (١١) (١٢) (١٣)

قَوْمٌ أَقْنُوا وَجُودَكُمْ عَالَمِ اللَّ
هُوتَ بِمَعَايِدِ كَرَفَسِ تَوَالِي
هُوَ هُوَ (١٠) (١١) (١٢) (١٣)

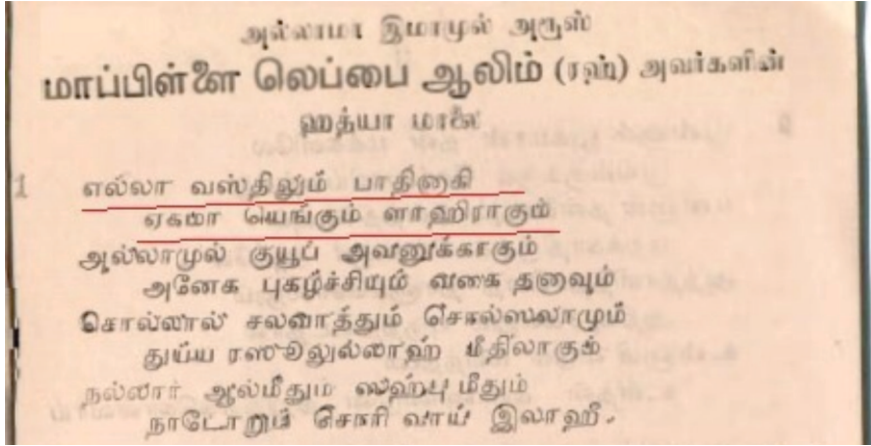
قُلْ إِذَا مَا قَنَيْتَ لِلَّهِ كَلًّا
حَسْبِيَ الرَّبُّ مَا يَقْلِي غَيْرُ اللَّهِ

أَتَيْلَاتُ وَيُورِي يَارِي وَصِفَيْنِ
يَتِي وَدَمُ حَقَّابِ أَنْلَ أَصِفَيْنِ

ماجرى منهم سوى لفظة الله - ونفوا غيره بلا لا وإلا

No words except ALLAH took place among Awliyas. They always would have been pronounced the word ALLAH. They have said that there is none except ALLAH with the words LAA and ILLAH

RathibathulJamaliyyah Page- 14.



نور الله صدركم بانجلاء رين غيرية بالله الله

May Allah brighten your hearts
eradicating the GHEIRIYYATH called separatedness through your
DHIKR (recollection) by saying ALLAH ALLAH.

قوم أفنوا وجودكم عالم الآ هوت جمعا بذكر نفس توالى

Oh my Mureeths (disciples) Get
yourselves FANA (annihilated) with the Dhaath of Allah with the
continuous DHIKR HOO HOO.

يامجازي عالم الظل شاهد واحدا في الوجود كي تضمحلا

Oh! The illusional one you live in illusionary world, you see Allah in this
world-that one (The gold)

قل إذا ما فنيت لله كلاً - حسبي الرب مابي قلبي غير الله

If you get completely annihilated on Allah- if you have come to a decision that there is no I; only there is HE alone, say Allah is the one whom I should depend on; say ther none except Allah in my heart.
Raathibathul Jalaaliyyah, page- 19.

Oh the Majestic one who rules me- the Hero of oneness!
Vouchsafe me with penance to know the self of mine.
Whom would I give salutation but You else; I would annihilate on You out of my-self
The day itself is sad one when the Haq is not seen in the khalk (**Thunakkeeni bil haal**) (Rathibathul Jalaaliyyah, Page- 23

Allaama Imamul Aroos Mappillaiu Lebbei Aalim rahimahullah remarks in his tome called 'Hathiya Maalai' in Tamil language.

**The Ilaahi who is hidden in everything and
Being manifested everywhere
He is the Al laamal Ghuyoob and
The much praise be upon Him
May you shower the wordy Salawaath
And Salaambe upon pure Rasoolullah
And his companions daily!**

In “**THALAI FAATHIHAA**” wrighted by Al Aalimul Aroos Allaamah Mappillai Lebbei Aalim rahimahullah upon Faathima Raliyallahu Anhaa he says the Wahdathul Wujud tenet as follows:

وَنَفَيْتُمْ سِوَاهُ ظَهْرًا وَبَطْنًا - وَبِحَقِّ الْيَقِينِ دُقْتُمْ شُهُودًا

You have that there is nothing except Allah in and out as well as internal and external called baathin and Ilaahir. (Say) You have ascended the third station called (the reality of certainty) and got theophany.

The following incident has been written by him in his tome 'Maghani'.

When a villager came to Muhyiddeen Ibnu Arabi Raliyallahu anhu and asked him where Allah was he replied **أَتَطْلُبُ الْآيْنَ مَعَ الْعَيْنِ** while seeing Him are you searching where He is? The said villager Ath'lubul ayna ma'al ayni who comprehended this fact became a gnostic later.

Further, in his tome 'Maghanee' when he explains for the question why those who know Allah should be few he says;

أَنِّي يَغِيبُ وَلَيْسَ يُوجَدُ غَيْرُهُ
لَكِنْ أَشَدُّ ظُهُورِهِ أَخْفَاهُ

He said a poem of a great person. 'Since no none-He is unavailable will he be invisible? However, His enormous manifestations have hid Him.

He has further said putting a heading "Kinds of Mushahada" (Theophany)

شُهُودُ الْكَثَرِ فِي الْوَحْدِ

شُهُودُ الْوَحْدِ فِي الْكَثَرِ

There are many stages of theophany. All of them have been said abbreviated in to two types.

First: شُهُودُ الْكَثَرِ فِي الْوَحْدِ

To see the different “mawjudaat” (creations) in one “Wujud” (existence).

Second: شُهُودُ الْوَحْدِ فِي الْكَثَرِ

To see one “Wujud” (existence) in many “Mawjudaat” (creations).

Of these two kinds to see Him (Allah) in many things is a long subject. In order to get the taste of wisdom quickly see Him (Allah) in Rasool (ﷺ) who is the “Insane Kaamil” (absolute manifestation-man) and came bearing the attribute 'HADHI'

He has clearly said the reality that who the prophet (ﷺ) is.

-(08)-

M.C.Siddi Lebbe

(May Allah be pleased with him)

(1831 June 11- 1898 Feb.05 AD) in Kandy -Sri Lanka.

The author of the book “Asrarul Aalam” (The Mysteries of the Universe) published in 1897.



Muhammad Cassim Siddi Lebbe was a Ceylonese Lawyer, Sufi, Educationist, scholar, philosopher, writer, publisher, social reformer and a visionary leader of Muslim Community.

He learnt the Art of Sufism and Shari'ah knowledge from Muhammed Lebbe Kasaawattai Aalim - a pupil of Taikka Sahib Waliyullah of Tamil Nadu. It is remarkable that Allaama Mappillai Lebbe Aalim - the son-in-law of Kilakkarai Taikka Shahib Waliyyullah and Scholar Siddi Lebbe are contemporaries.

In the tome 'Asrarul Aalam' published By Siddi Lebbe in 1897, he has very clearly written about Wahdat al-wujud. Some of those writings are given here.

He writes in Tamil language in 73rd page as follows:

The 'Arifin' (Sufi mystics) have divided in to seven 'martabaa' (stages) or forty 'martabaa' to confirm in regular status. If it is not thought through that division the knowledge on Him (Allah) will not be clear. I am saying you about the division that has been divided in to seven 'martabaa'. By knowing these 'martabaa'; even though you speak as HAQ and KHALQ (Creator and creature) separately it could understand that the existence is one alone. In the word 'a man' the body and life are seen in one appearance. If it is said dividing them as body and life it can be said two 'martabaa'. If it is needed it can be said dividing in to seven 'martabaa' as body, life, the lust, mind, wise, the soul and the gnosis.

If it is needed more it can be spoken dividing it in to seventy 'martabaa's. To divide so is to understand the Ilm alone. But in fact all is one alone. Some, understanding the names of these 'martabaa's and their different names say have misunderstood that it is the Ilm of Ma'arifa. It is wrong.

To make unicity with these different things is the Tawhid. The screen between the HAQ and us should be removed. For this, we should have been doing the 'Amals' (worships) with the 'ILM' (Knowledge) that has been shown by our elders. 'Insan Kaamil' (A complete man) has two descriptions. One is HAQ and the other is KHALQ. It has two names too. One is 'RABB' (God) and the other is 'ABD' (Slave). It has two faces like 'Lahir' (Outer) and 'Bathin' (Inner). The Ilm through which it is known that the Khalq and Haq is one alone and the Ilm through which the 'Aalam' (the universe) manifested is called the Ilm of 'Martaba' (Status).

He further remarks in Asrarul Aalam, page- 75:

There is no another existence to all. All is He (Allah) alone. The universe is merely appearance or shadow of Wujud (Existence). It has no Wujud. It (the universe) has no wujud or existence is the true Tawhid.

He further remarks in Asrarul Aalam, Page 77:

If it is said ; He is the one who praises, He is the one who was praised, He is the one who loves and He is the one who was loved it is the Tawhid. Videlicet, annihilating the self and to stay on Allah. If it is said I am the one who loves and the one who is loved it means I annihilated on Allah and stay on Him.

According to the sentence of Qur'an "Huwal Awwal, Wal Aahir, Wal Laahir and Wal Baathin" (He's the First and the Last, the Outer and the Inner57:03) is the true Tawhid.

He further remarks in the same Asrarul Aalam, Page- 78 Under the topic Hulul, Ittihad:

“Hulul” means one descends on another. If it said He (Allah) is in the things of universe and on us too it will be comprehended that He (Allah) has descended leaving a certain place. Whereas He (Allah) is the entire existence he can He descend on another.

‘Ittihad’ means 'to be accompanied'. It is a wrong thought to say that He is accompanied or with us.

He further remarks in the same Asrarul Aalam, Page: 79 about Tanzih and Tasbih:

‘Tanzih’ purifies Haq Tha'aala from making the comparison or similarity. Tanzih is two kinds.

“Tanzih al Kadhim”. This means Tanzih of origin. Namely try to about His existence we know nothing. The statement said by Nabi (ﷺ) that Allah was alone without anything with Him and He still remain as He was before purifies Him from everything. No one could know the nature of this ‘Tanzih’.

The second Tanzih removes from comparison and similarity. For example, the sentences 'He (Allah) neither was begotten by someone or He begot anyone' purifies the HAQ from comprehension that men get produces from someone and gets the image.

'Tasbih' means to Know Allah with comparison and similarity since He (is Lahir) has manifested. If one makes Allah Tanzih without Tasbih it will comprehend Allah as restricted one with Tanzih. If He is made Tasbih without Tanzih it will be comprehended as restricted only as Tasbih. Both of these are wrong. Allah Tha'aala has himself said in a single sentence of Qur'an "Laisaka Mithlee" making Him Tanzih 'There is none similar Him' and He has said making Him Tasbih saying He is the Hearer and He is the Seer.

Muh'yiddin Ibn Arabi has said some lyrics in Fusus al Hikam as follows:
"If you speak as Tanzih you restrict Him and If you speak Tasbih you limit Him. If you speak both of them, you come off to the beeline. You become leading guide to the scholars.

He has said that the one who speaks accompanying another with Haq is a 'Mushriq' (polytheist). The one who speaks Him (Allah) alone is the one who confirms the Tawhid (The unicity). The universe appeared by the Ism (attribute) called Llaahir (Manifestation).

-(09)-

Abdul Qadir Kunangudi Masthan Sahib Waliyullah

(May Allah be pleased with him)

(1792-1838 AD; 1207-1254 AH)

Born in Thondi-Ramanathapuram and Died Rayapuram- Chennai-
Tamil Nadu.

He was mystic, ascetic, philosopher, Sufi stoic and poet from Qadiriyyah Tariqa and Author of the book 'Masthan Shahibu' mystical poems.

The songs of this Sheik that give views of Wahdat al-wujud are given here.

<p>குணங்கூ மஃதான் சாகியு மாட்க்கள்</p> <p>கவிபுமொளி புரியஅடி யெனுமுமை நம்பினேன் கருணைவைத் தானு தற்கே மங்காத திங்கொளளி யுள்ளநீர் பித்தொடர வள்ளலுற சூல்வ ருகவே வனமுமுன் நிறைகுணங் குடிவாழு மென்னிருகண் மணியே முகியித் தீனே.</p> <p>21</p> <p>கணனாகி ஊனிலுயி ராகியெவ் வுலகுமாய் ஒன்றா யிரண்டு மாகி உள்ளாகி வெளியாகி யொளியாகி யிருளாகி ஊருட்குள் பேரு மாகிக் கானாகி மலையாகி வளைகடலு மாகிமலை கானக் கிலங்கு மாகிக் கங்குல்பக வாகிமதி யாகிரவி யாகிவெளி கண்டபொரு ளெவையு மாகி நானாகி நீயாகி அவனாகி அவளாகி நாதமொரு பூத மாகி நாடுமொளி புரியஅடி யெனுமுமை நம்பினேன் நன்மைசெய் தானு தற்கே வானோரும் அடிபணித் துள்ளநீர் பித்தொடர வள்ளலுற சூல்வ ருகவே வனமுமுன் நிறைகுணங் குடிவாழு மென்னிருகண் மணியே முகியித் தீனே.</p> <p>22</p> <p>அத்தமுதல் முன்பின்னொரு பக்கநு வாகிவின்று அவைக ளற்றது வுமாகி அருவாகி யருவாகி யருவாகி மற்றவறி வாகார மோன மாகித் தந்தைதா யாகியருள் தந்தருகு வாகியெவ் தன்னுயிர்க் குயிரு மாகித் தாயிற் சிறந்தவந் நேயச் சிறப்பாய்ச் சதானந்த ஞான மாகிச் சிறந்தசெய வந்ததிற மாகியெனை யாட்கொண்ட</p>	<p>அனைத் தலிரும் நியென்று அறிந்தார் கீறப்புமுதல் நினைக்குமா நெங்கே நிகழ்த்தாய் நிராமயமே.</p> <p>நிச்செயல்கள் என்றால் நினைப்பு மறப்பு முதல் என்செயல்கள் உண்டோ இயம்பாய் நிராமயமே.</p> <p>கண்டபொரு ளத்தனையு மாகிநின் றவைகளுங் கானாத கார ணத்தைக் கருதரிய சித்தாய் விசித்திரமாய் நின்நிலங் காநின்ற கார ணத்தை அண்டகோ டிகளையுத் தன்னுள்ளைத் தன்னுவினுக்</p> <p>பாராதி யென்பொருது மாகியப் பார்தனிற் பஞ்சவன் னங்க ளாகிப் பற்பல விதங்கொண்ட வித்தூறா தத்துட் பநித்துமுனை பருவ மாகி வேபிராடி யோக பூமிகுள் வளர்த்தருள் விளைந்தொழுது தருவு மாகி விண்ணாகி மண்ணாகி யெண்ணாகி வெருவாகி விரிவாகி மறைவு மாகி தாராதி தூரத்தி னூத்திர மாகிஅதி குழ்ச்சிச் சமீப மாகித் தொற்றுமொளி புரியஅடி யெனுமுமை நம்பினேன் தூரிதமுட் னானு தற்கே வாராகும் அருள்மாரி யுள்ளநீர் பித்தொடர வள்ளலுற சூல்வ ருகவே வனமுமுன் நிறைகுணங் குடிவாழு மென்னிருகண் மணியே முகியித் தீனே.</p> <p>24</p> <p>பார்த்துக் கெங்குமொரு வெளியாகி யென்பரா பரப்பிரம வெளியு மாகிப் பற்றுமன வெளியாகி மனவெளி கடத்தமுப் பாழான வெளியு மாகிக் கூர்த்தவறி வத்தனையு மேற்றபடி கொள்ளையே கொண்டகரு வெளியு மாகிக் கொடானு கோடிபல வண்டபடி ரண்டமுங் கொண்டபெரு வெளியு மாகிச்</p>
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Becoming the blood, becoming the life in the blood
And becoming the entire world,

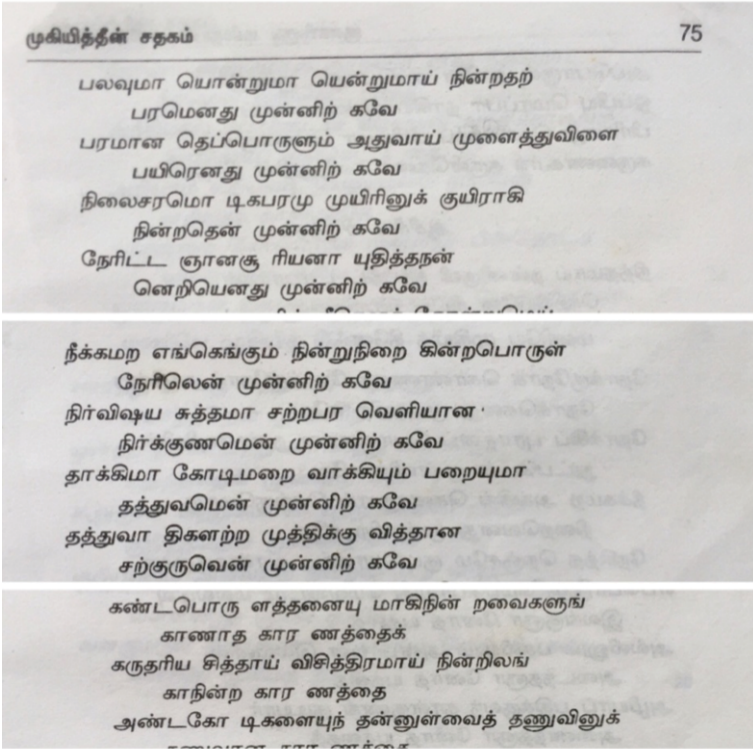
Becoming the one in and becoming the one out,
And becoming light; becoming dark and becoming city with name,
Becoming forest, mountain, sea and the animal of forest,
Becoming day, night, moon, the sun and everything that manifested,

Becoming you and I; he and she; and becoming the sound and
phantom
I the servant believed you ever to rule me benefitting me.
Let the prophet Rasool welcome whom you follow and
The angels in sky kneel to you
Oh! You Muhyiddeen my pupil of two eyes live in good character.

In this song Masthan Saahibu Appa sings indicating everything that 'Dhaath' (Essence) of Allah has manifested as everything and All is He alone.

In this song the 'becoming' should not be comprehended wrongly that Allah has become losing his originality. It is not so. He himself has manifested as everything.

Everything that is recognized is that You alone – the life of life
You are the omnipotent to those who comprehended through thought
Those who knew that the entire life you alone
From remembering to forgetting you are alone
Is there any deed except yours?
Oh the omnipotent one!



Here the poet says that all the thinking, comprehending is You alone. Further, he remarks in the next line that you are the one the life of life

Though you are different varieties and different lives
you became the magnificent to see .Oh the omnipotent
It cannot be said that you are here and there since you are omnipresent
You are the one seen everywhere as you are the omnipotent.
Song of Masthan Sahib

Becoming the world and becoming the different colors in the universe,
Becoming sprout of growth entering in to the different seeds,
Becoming the grown tree in the earth,
Becoming the sky; the soil; spread one; hidden one,
Becoming distance and proximity; I keep faith on you for shower the
vouchsafe
And for ruling me quickly
Let the prophet to (ﷺ) welcome followed by you- every descendant

Oh! You Muhyiddeen my pupil of two eyes live in good character.
In this song he sings that the light of Allah called (Dhaath) it self has
manifested as the universe, the entire things, all the colors in the
world, the trees that were hidden in the seeds, the creations that were
buried in Wahidiyyath, the sky, the earth, the thought and everything.
Further Masthan Wali sings in this song that Allah has manifested in
TASBIH and He himself is being TANZIH.

Note: In this document the views of only a few stoics have been
recorded in order to avoid expansion. However, the views of Sufi stoics
are widely found in the tomes of Sufi legends.

-(10)-
“Mahananda Baba” Muhammad Abdul Qadir
Oliyullah

(May Allah be pleased with him)

(AD 1891-1959; AH1309-1379) Keelakarai-Tamil Nadu.

***He is a Descendant of Great companion Hazrath Abu Bakr Siddik
and a Sufi saint and 'Majdub'.***



His tome that contents Wahdatul-wujud references titled “Athwaitha Ghaanam” (poets of non -dualism).

Here we give some Sophia given by “Mahananda Baba” that has been recorded in hythat tome

Experiencing in one is bliss, in two is erotic

The gnosis is merely word; the experience itself is the meaning.

Devotion is the guide to salvation

Devotion is the unification of inside and outside

Unity is the elimination of pride, conceit, lust, lying jealousy, hatred, evil thoughts and evil deeds.

Devotion is of three kinds: serenity, device and truth

It is the maturity of devotion that embodies the gentleness, the device and the truth that enlightenment comes easily.

The maturity of piety is the reason that has calm, method and truth is the source where the gnosis comes itself.

Calmness is blindness that is nothingness.

Device is the ability to see many things as one and awakening of the eye.

The truth is closing of an eye, the awakening of eye. Both of these are appearing and disappearing. That is to see all things in oneself and to see himself in all things.

There are only two objects. There is one. The other is non-existent. One has existence. There is no existence for non-existence. For those who realized the truth, know the secret of this and existence and non-existence reveal the differences. Devotion is to see the one who sees the truth, it is fearless and indestructive. It is the duty of man to know and seek true devotion.

The non-wisdom is darkness It is one thing to be considered another. Those who go the same way will not be able to shine themselves and achieve truth.

-(11)-

As-shah Muhammad Abdul Qadir Hayderabad Sufi

(May Allah be pleased with him)

(AD1860-1937; AH 1276-1356)

Born: Beethar Serif-Hyderabad/ Died in Mirsingunj-Hyderabad.

He was a great Sufi Master of Tariqas Qadiriya, Nakshabandiya, Akbariya, Owaisiya of his time. Also he is author of many Sufi theological books such as As Sulook, Al Haq, Al Haqeeqa and Fukaane Raaz etc.



He spread Wahdat al-wujud of Sufism in Hyderabad, Kerala, Tamil Nadu, Sri Lanka and Rangoon. He had lots of 'Caliphs' (Successors).

Sheikh has explained the basic Wahdat al-wujud with beautiful similes in his tome 'As Sulook' what exists as all is Allah alone. Videlicet, he has explained the absolute state of Tawhid to see Allah through inner mind understanding the truth that the reality of God is the real existence.

He beautifully explains about connection of Dhaathiyyah between Allah and creations. Water is the ice cube. There is difference only in its name and character.

Likewise, see the water in ice cube. Likewise, that appears as creations are Allah alone. As Sheyyidus Sheihu Abdul Cader Sufi Hazrath Qadiree –Qaahiree has translated it Tamil language.

Here are those sentences;
(24th and 25th pages of As Suluq)

Whenever gaze falls on any object, we have to realize that is is the “Dhaath” of Allah and see it as light

In a simile, the ice is actually water. However, whenever water became ice, the ice has become different from the water. This is why its name is ice. But in reality it is water. The name of the water seems to have changed since it became the form of ice. You still know! The image of the ice is the image of water itself. No other substance has formed the ice. However, water is ice alone.

In our naked vision water is frozen and looks like ice cubes. However, now the ice cubes has become a screen for the water. The water is hidden from view. But the vision of the mind is looking at the water. Still the vision of the eyes is looking at the screen that is the ice cubes. This is why the water is hidden from the vision. Reality is water, when it is released. The opening also water. The last is also water.. He had lots of Caliphs.

In the view of a normal person it appears as ice cubes. But in the eyes of the wise it appears nothing but water. Water is Mowjud (non existing) The image of the ice is imaginary. It is unrealistic. It is necessary for those who are now forgotten. Whenever the sight falls on the ice, then the ice should be taken out of the sight and the water should be made Mushahadha on that ice.

Also in the Mushahadah the image of ice must be removed and water must be immersed with the perfect 'Equeen' so that it can come into view of the water. Because in reality water is Mowjud (existing). Just our perverted intellect has hidden water on the screen of an imaginary. The image of ice is imaginary (non-existing) whenever you see ice, make sure there is no ice except water.

Why? In order to make manifest that exists and to destroy what is taught. In the same way, every object is made with the help existence of Allah.

Just as the image of ice looks like water, Just as you know or see that ice is water and yet as you have taken the image of ice out of sight just like that take your vision out of the image on which your vision falls and look at light of Allah with firm determination.

As it has been explained in the above example if you keep seeing everything as the light (Dhaath) of Allah every movement of everything, its speech and deeds will become known to you as (Hakkul Yeqin) the deed of God.

Further, you would get drowned in this sight and knowledge. Videlicet, if one slap you on your cheek while some other one keep a piece of Halwa in your mouth both of them will become same to you. In addition, you will not feel harm for slapping you nor you will not feel happy for giving Halwa to you. You will both of the above actions are of Allah alone. Further you will become depended on Him (Allah)

-(12)-

**As-sheikh Abdul Qadir Soofi Hazrath Siddeeqi
Qahiri Qadiri**

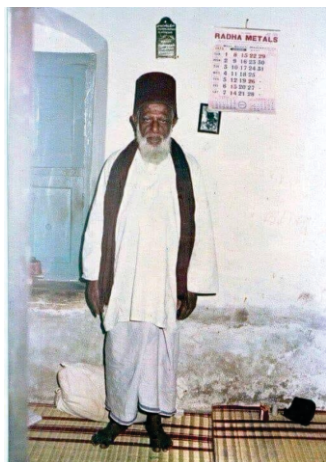
(May Allah be pleased with him)

(1904-1982 AD/ 1322-1982 AH) Born in Kaayal Patnam- Tamil Nadu
and Died in Kuppihawatta-Colombo.

He was eminent Sufi Master of Qadiriya, Nakshabandiya, Akbariya Tariqas of 20th century and taught Sufism in Tamil Nadu & Sri Lanka. Also he was a scholar and writer.

It is remarkable that he has given his “Kilafaa” (Succession) to his holiness Moulavee As-sheikh Abdur **Rauf** Misbahee for Qadiriyya and Nakshabandiyya Tariqas for preaching sufism.

He has written many books also some letters to some intimate ones. Here are some Wahdat al-wujud views that he has expressed in those writings.



Know! There is nothing except Allah and his deeds in the Wujud- the existence. All is He alone. All exists on Him. They all return un to Him. If Allah hides even in a split second out of the universe, the entire universe will become none.

(Tome: Kalwathin Rahasiyangal, Page-01)

The atoms of entire images of universal creations are the Dhaath of Allah the Supreme Being.

(Tome: Ath Thaqaik, Page-12)

He amalgamated along with entire things like the water is as ice; or gold is as jewels. (Tome: Al Haqq, Page-48)

All the stoics are in unanimous state to see there is nothing except Allah-the reality after they ascended to the state of Haqiqah.

(Tome: Gnaana deepam, Page-35)

There is nothing as 'Mowjud' (the existence) except the Dhaath of Allah. We should deny the non –Allah ones with LAA ILAAHA and keep the 'Mowjud' in mind with ILLALLAHU. (Tome: As Sulooq, Page: 20)

Some views expressed by Sufi hazrath on Wahadat al-wujud tenet in a publication called 'Ninaivu malar'.

Here are some of them.

What manifested is Allah alone. (Page-31)

All are manifested on Him from Him. (Page- 27)

Though Allah shows in all the images He has no particular image at all; He is not restricted one on anything. (Page-27)

We should have the God's scene itself in everything that is heard, seen, tasted, touched, consumed, known and guessed. (Page: 30)

His (Allah's) Wujud has become in every atom of the internal and expenal universe. It is the Wajbul Wujud. (Page: 30)

The entire world has fallen in the sea called Dhaath that appears in the Qalb after closing the eyes. They have got dissolved like the salt gets dissolved in sea. Nothing get remained except the sea videlicet except His Wajib Daath .(Page-30).

Since the haqeeqath of entire things came due to the light - the reality all are His creations. His Mallhar alone. Nothing is else to Him. (Page-32)

Since Allah has pushed us to our perception we feel ourselves as a thing of self-existence. To feel that there is other with Allah is Shirk. It makes co-being with Him. (Page- 32)

Entire things are not different ones to Haq. It is said Ilmul Yeqeen to believe Allah is He alone. (Page-32)

If it is asked how did Allah created the creations the answer is He (Allah) manifested as creations. (Page- 50)

When He creates the creations videlicet when He creates from originality it does not mean that He was none-being. Before creating the creations - when He was one alone He created the Noor of Rasoolullah. When He created it there was nothing. (Page-50)

Premillennially, He (Allah) created the Noore Muhammadiyyah. (Page-50)

If it said that He created that Noor it means He manifested as that Noor. When He manifests He is same in self-being in every creation. (Page-50)

What remains in the end is only His existence alone. Everything is this Wujud alone. (Page-50)

It is the real thing. This real thing is the one that manifests in every image. (Page-50)

The connection between Allah and creations is like the connection between wood and the elephant made of wood. (Page-50)

When the elephant- made of wood seen annihilating on it the wood disappears. Then is there anything except wood in every part of the elephant? No. So when the mind attends on elephant there is no wood. The elephant hides the wood. When we get averted from this attention then the wood appears to eye. Likewise, when you get annihilated on the thought of creator getting out of the creations you become the one away from creations. It is the gap that occurs between the creations and creator. As we do not know it there occurs the complication. Allah created the creations means He manifested in these images. (Page-52)

The state of Haq itself alone has manifested so means the existence of Haq is in every atom. The Wujud of reality is omnipresent everywhere. (Page- 53)

If you want the status you get ruined the self. He won't come until you are(until the self in you) When the wood is seen in the elephant made of wood the elephant cannot be seen. Likewise, if the elephant hides wood will emerge; if the wood hides the elephant will emerge. Hence, if you get annihilated He will come. (Page-53)

The screen called me and He are different ones should get removed. If we should remove it we should meditate Him regularly. (Page- 53)

Seeing the wooden elephant say WOOD then the elephant will have disappeared. Likewise, say what seems as creations is Allah. (Page-53)

Do not haste. There is nothing except Him. All is He alone. (Page-59)

Lint manifested in the image of thread. Then it manifested in the image of cloth. When it came in the image of thread the thread said I am thread. When it came in the image of cloth the cloth said I am cloth. But the lint itself has manifested so. When it is as thread and cloth will the lint get lost. The thread and cloth are the image of lint alone. (Page-83)

When you see the wood in the elephant you can't see the elephant. Likewise, If you get annihilated He will come. (Page-53)

-(13)-

As-sheikh Ahmed Meeran –Velli Alim

May Allah be pleased with him)

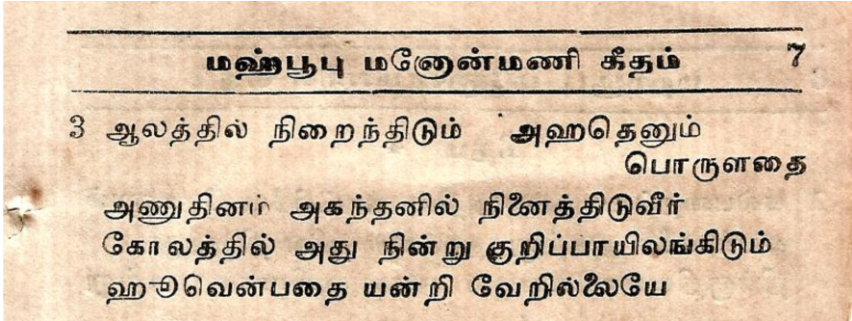
(1903-1952 AD) Born in Kattankudy and died in Addalaichchenai- Sri Lanka.

He was a Sufi master of Qadiriyyah, Nakshabandiyya Akbariyya and Owaisiyya Tariqas.



As-sheikh Ahmed Meeran taught Sufism in Eastern Province, Sri Lanka. Also he was a religious scholar, poet, and author of Sufi theological poems. “Mahboob Manonmani Geetham”.

Some views of Wahdat al-wujud expressed by Sheikh through his songs.



Do bethink the thing that is omnipresent in the world daily in your mind

What properly gleams standing with image is nothing else except “Hoo” (he).

12 மஹ்பூபு மனோன்மணி கீதம்
பாபியென்றே என்னை பார்த்துக் கழித்திடாமல்
காதலத் தீர்க்கலாகாத ஹக்கனே நீயும்
[காட்சி]
மண்ணது விண்ணாய் மறைகள் அனைத்துமாகி
அண்ணல அஹமதுமானாய் ஆதியே நீயும்.
[காட்சி]
அமாவெனும் மர்தபாவில் அறியாதிருப்பதுடன்
ஆலத்தில் கோலமுமானாய் அஹதே நீயும்.
[காட்சி]
நானென்றும் வேறென்றும் நாடியிருப்பவர்க்கு
தூராத் தூரமுமானாய் தூயோனே நீயும்.
[காட்சி]

You the primitia! one came as the
prophet Ahamed
That could not be comprehended
in the state of 'Amaa'
You the "AHAD" became image in
the word.

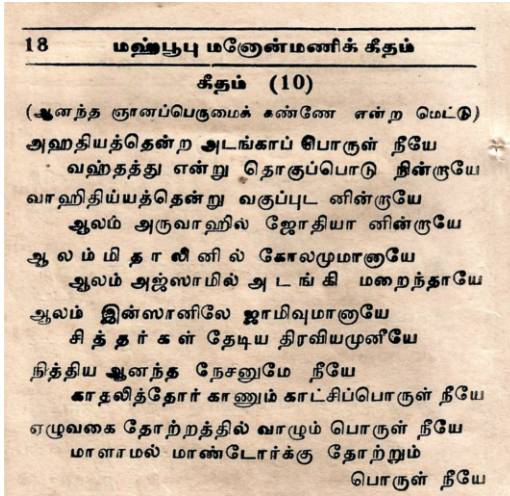
4 அஹதியத்தெனும் கடலே ஆதியுமாச்சு
அதிலெழுந்த அலைகளது ஆலமுமாச்சு
ஆலமுமாச்சு அதுவே கோலமுமாச்சு
[ஜோதி]

The sea called AHADIYYAH
became the primitia!
The waved that appeared in them
became the WORLD
It itself became the images.

14 மஹ்பூபு மனோன்மணி கீதம்
5 குல்லு உன் செயலென்ற குறிப்போடு தில்லு
குல்-குல்லும்மின் இத்திலாஹ் என்றதை
என்றதை விள்ளு இருதயந்தனில் கொள்ளு
[ஜோதி]
6 இல்லல்லாஹுவென்று சொல்லி இணையதைத்
தள்ளு
ஏகபரபரம் பொருளை எங்குமே கொள்ளு
எங்குமே கொள்ளு அதில் தங்கியே நிலு
[ஜோதி]
7 அய்னமாதுவல்லு வென்று ஆதி சொன்னதே
அது அனைத்துமே அவனே என்ற அற்புதமதே
அற்புதமதே நீயுமுணர்ந்திடுமிதே (ஜோதி)

Saying "ILLA LLAH" push away the
co-keeping
See the omnipresent everywhere.
See everywhere and stay in it
The primitia! said AYNAMAA
THUVAL'LU
All of them is a miracle that He is
alone
You do comprehend this truth.

The Sheikh (Sufi Master) legend remarks that all is He alone (Wahdat al-wujud) in this poet.



10TH Song of Mahboob Manonmani Gheetham:

You are the uncontained thing called Ahadhiyyath
 You stood with the complex called Wahdhath
 You stood with the class of Waahidhiyyath
 You stood as a light in Aalm Arwaah.
 You became image in the Aalam Mithaal
 You disappeared in Aalam ajzaam
 You became Jaamivu in Aalm Insaan
 You are the treasure that the hermits looked for
 You are happy perdurable friend
 You are the scenic thing that the seekers see
 You are the living thing in the seven kinds of appearances
 You are the thing appear to those who died without expiring

The sheikh has remarked “Allah! You are one in the seven kinds of Marhaba. You are yourself being the image, living thing and seeing thing.” He sings the Wahdat Al-wujud that He is the one as all the things.

கீதம் 24
(எங்கும் நிறைந்தாயே — என்ற மெட்டு)
1 எங்கும் நிறைந்தோனே எனைவிட்டேனோ
மறைத்தாயோ
எங்கே உனைநான் தேடி அலைவேனோ [எங்கும்]
2 எப்பொருளினும் தானதாய் பற்பலதுமாய்
தோன்றியே
ஒப்புவமையொன்றுத் தோன்றாத என்நேசனே
[எங்கும்]

24TH Song of Mahboob Manonmani
Gheetham:

Appearing as everything self and many

Oh my beloved one you did not appear with comparison and similies.

Sheikh the legend has said in the above song that Allah Himself has manifested without comparison and similies as self and many.

28 மஹபூப் மனோன்மணி கீதம்
3 கன்ஸுல் மக்பியில் தள்ளிஹுமாஹேனே
கண்டபொருளில் நின்ற நிறைந்தோனே (ஆதி
4 கன்ஸுல் ஹுமிய்யத்தாக இருந்தோனே
தாரணிதனிலே யான் பர்த்தாவுமானேனே (ஆதி
5 நானென்றிருந்தேனே நானும் கழிந்தேனே
தானுமிருந்த தன்மையறியேனே (ஆதி
6 லாஅன இல்லாஹு வென்றிராமலே
வேறது என்ற விலங்கி லிருந்தேனே (ஆதி

28TH Song of Mahboob
Manonmani Gheetham:

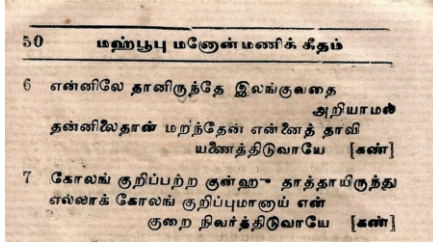
You are the one became Tanzih in Makhfi, Stood perdurable in the things seen.

The Sheikh sings that “Haq”-the God (Truth) is the perdurable in the things seen.

40 மஹபூப் மனோன்மணி கீதம்
கீதம் 24
(எங்கும் நிறைந்தாயே — என்ற மெட்டு)
1 எங்கும் நிறைந்தோனே எனைவிட்டேனோ
மறைத்தாயோ
எங்கே உனைநான் தேடி அலைவேனோ [எங்கும்]
2 எப்பொருளினும் தானதாய் பற்பலதுமாய்
தோன்றியே
ஒப்புவமையொன்றுத் தோன்றாத என்நேசனே
[எங்கும்]

I forgot my self without knowing the God lights in me. Oh may you embrace me.

You are the one became the entire images and marks without image and marks in the “KUNHU DHAAT”



50TH Song of Mahboob Manonmani
Gheetham:

You manifested with marks from
the KUNHU called HUVIYYATH

The light of mind may you embrace me Oh beloved dear, is there
anything except you in the world?



The Great sufi master As-shah Muhammad Abdul Qadir Hayderabad
Sufi and his Caliphs:

1)As-sheikh Ahmed Meeran –Velli Aalim (SriLanka)

2) As-sheikh Abdul Qadir Soofi Hazrath Siddeeqi Qahiri Qadiri (Tamil
Nadu)

-(14)-

As-seyyid AbdurRashid Koya Thangal Moulana vaappa

(May Allah be pleased with him)

(1934-1997) Born at Androd Island-India and Died Kannur-Kerala.

He was an enlightened Sufi Master of Qadiriyya and Rifa'iyah Tariqas.

He is 34th descendant of Holy Prophet Muhmmadh ﷺ spread Sufism in India and SriLanka and founded Arabic Colleges.



As-seyyid Abdur Rashid Thangal Vaappa usually sings the songs that clearly say the tenet Wahdat al-wujud in his Rifa'iyah Raathib Majlis in the state of ecstasy. Here are some of them:

ولست تنال الذات من غير مظهر فكن طالبا حقا بمظهر ترشد

You won't get the Dhaath of Allah without the Mallhar (the place where He manifests)

Be the seeker of Haq through the Mallhar. Then you will get beeline.

لَقَدْ جَاءَ مَوْلَانَا بِصُورَةِ أَحْمَدٍ - وَلَا فَكَيْفَ الرَّبُّ يُعْرِفُ وَيُقْصَدُ

Our master (Allah) surely came in the image of Ahmadh.

If He had not come so, how would He have been known; how would He have been sought?

تَجَلَّى إِلَهُ ذَاكَ شَكْلَ مُحَمَّدٍ - إِذَا مَا تَجَلَّى الْحَقُّ آيْنَ مُحَمَّدٍ

"Ilaah"-Allah He himself manifested in the image of Muhammadh.

If He manifested so where is Muhammadh?

على الميم فرق بين احد واحمد - وَالْأَفْكَيفَ الرَّبُّ بِالنَّاسِ يَعْبُدُ

'Meem' (م An Arabic Letter) is the difference between "Ahmad" (احمد) and "Ahad" (احد). If not so, how the saviour (ALLAH) would be worshipped.

ظَهَرْتُ إِلَى خَلْقِي بِصُورَةِ آدَمَ - تَقَرَّرْتُ هَذَا فِي الشَّرِيعَةِ إِيْمَانًا

I manifested in the Soorath of Atham as my creation.

I have requested accepting it as "Iman". (The faith)

وَإِنْ نَظَرْتُ عَلَى الْحَقِيقَةِ ذَاتَنَا - أَنَا وَأَنْتَ هُنَاكَ شَيْءٌ وَاحِدٌ

If you see our Dhaath in reality, there you and I am one thing alone.

The above songs sung by Moulana Vaappa were wrighted by the previous Sheiks.

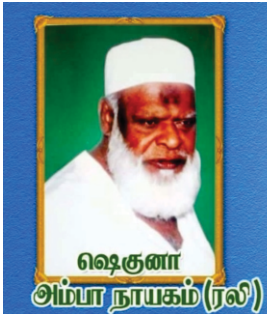
-(15)-

Abdur Rahman Amba nayagam

(May Allah be pleased with him)

(1927-1999 AD) Kambam -Tamilnadu.

A perfect enlightened Sufi Master of Tariqat e' Ilaahiyah in Kambam, Tamil Nadu-South India.



He preached the Sufism as per the verses written at the entrance of his Taikka (Mosque).

“WHAT EXISTS IS ONE ALONE. THERE IS NO OTHER.”

07. Islamic Sufi Gnosis is continual “Silsila” Spiritual Gnostic path from the Messenger of Allah (Peace and blessings of Allah be upon him) to Sufi Master Ash-sheikh Abdur Rauf Misbahee-Bahjee.

“Silsila” means chain or lineage. The message from the prophet Allah (Peace and blessings of Allah be upon him) came like a chain without intersecting one after the other. This is what Silsila would say. In the art of Hadith it is called 'Sanad' Silsila in Sufism.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

God says, “And those who strive in our way, surely we will guide them to our straight Paths” (Qur'an 29:69). He never says single path instead He says many paths.

Just as the Prophet's (Peace and blessings of Allah be upon him) Hadiths came to us through many 'Sanads', which were compiled into Hadith books. As they reach Muslims today the theology too which were sanctioned officially by the Sufi sages reaches us in many ways and 'Sanads'.

Although tenets of Sufism is one of the basic theology according to the series of teachings it is trained as a variety of enlightenment paths, namely Qadiriyyah, Rifa'iyyah, Chisthiyyah, Suhrawardiyyah, Nakshabandiyyah, Shaduliyyah, Shattariyyah, Thabakaathiyyah, Akbariyyah, Uwaisiyyah, Sanusiyyah, Mujaddidiyyah and Abul Ula'iyyah.

In that respect, As Sheikh Shamsul Aarifeen Al Haj A.Abdur Rauf Misbaahee Bahjee (May Allah be pleased with him) has been the current chief of two Qadiriyya al-Aliyya and Nakshabandiyyah Tariqas.

The details how the Wahdat al-wujud gnosis- the life of Sufi gnosis that comes from the first Sufi Holy Prophet (ﷺ) from Medina and passes through the superior Qadiriyyah Tariqa and arrives Ash-sheikh Abdur Rauf Misbahee in Sri Lanka are given in the following table.



	Sufi Master's Spritual lineage of Qadiriyya al-Aliyyah Tariqa.	Birth	Demise
01	'The vouchsafe of the universe' Muhammadh ((May the Salutations of Allah be upon him and Peace)	AD 571-04- 22Mecca.	AD 632-06- 07 Medina.
02	"Amir Al-Mu'minin"Ali ibn Abi Talib (Cousin, Son-in-law, Great companion and 4th Caliph of Holy Prophet) (May Allah be pleased with him)	AD 601-09- 15Mecca.	AD 661-01- 29 Kufa-Iraq.
03	"Master of martyrs" Al Imam Hussain bin Ali.(Grand son of Holy Prophet & son of Ali bin Abi Talib) (May Allah be pleased with him)	AD 626-01- 13 Medina	AD 713-10- 20Madina.
04	Al Imam Ali"Zayn al-Abidin" bin Imam Hussain. (May Allah be pleased with him)	AD 659-01- 04Medina.	AD 680-10- 10 Karbala- Iraq.
05	Al Imam Muhammad "al-Baqir" (May Allah be pleased with him)	AD 676-12- 17Medina.	AD 733-01- 28 Medina.
06	Al Imam Ja'far "Al-Sadiq" (May Allah be pleased with him)	AD 702-04- 20Medina.	AD 766-08- 26 Medina.
07	Al Imam Musa "al-Kazim" (May Allah be pleased with him)	AD 745-11- 08 Al abwa- Medina.	AD 799-09-01 Kazimiyyah Masjid Baghdad- Iraq.
08	Al Imam Ali "ar-Rila" (May Allah be pleased with him)	AD 765-12- 29 Medina.	AD 818-09-05 Mash'hat, Tus-Iran.

09	Ash-sheikh Ma'ruf al-Karhi (May Allah be pleased with him)	AD 750Karh, Baghdad-Iraq.	AD 815 Baghdad-Iraq.
10	Ash-sheikh Sirri as-Saqti (May Allah be pleased with him)	AD 772 Baghdad-Iraq.	AD 867-09-16 Baghdad-Iraq.
11	Ash-sheikh Junayd al-Baghdadi (May Allah be pleased with him)	AD 833 Baghdad-Iraq.	AD 910-04-11 Baghdad-Iraq.
12	Ash-sheikh Abu Bakr as-Shibli. (May Allah be pleased with him)	AD 861 Samarra-Iraq.	AD 946-08-04 Baghdad-Iraq.
13	Ash-sheikh "Abu Al-Fazal" Abdul Wahid al-Yemeni at-Tamimi. (May Allah be pleased with him)	AD 842-05-07 Yemen.	AD 1034-05 18 Baghdad-Iraq.
14	Ash-sheikh "Abu al-Farah" Muhammad Yousaf at-Tartusi. (May Allah be pleased with him)	AD 1016-08-21 Tarthus-Syria.	AD 1055-09 28 Tarthus-Syria.
15	Ash-sheikh "Abu al-Hasan" Ali al-Hankari. (May Allah be pleased with him)	AD 1018 Hankar, Mosul-Iraq.	AD 1093-02-01 Hankar, Mosul-Iraq.
16	Ash-sheikh "Abu Sa'id" Mubarak al-Makhzoomi. (May Allah be pleased with him)	AD 1103-01-27 Hankar-Iraq.	AD 1119
17	Ash-sheikh "Muh'yiddin" Abdul Qadir al-Gilani.	AD 1078-03-18 Jeelan-Iran.	AD 1166-02-21 Baghdad-Iraq.
18	As-seyyid "Taj ud din" Abdur Razzak al-Qadiri. (May Allah be pleased with him)	AD 1134-09-09 Baghdad-Iraq.	AD 1207-05-07 Baghdad-Iraq.

19	As-seyyid "Imad ud din" "Abu Salih" Abdullah Nasr al-Qadiri. (May Allah be pleased with him)	AD 1169-01-02 Baghdad-Iraq.	AD 1236-06-22 Baghdad-Iraq.
20	As-seyyid "Abu Nasr" al-Qadiri. (May Allah be pleased with him)	Baghdad-Iraq.	AD 1258-03-29 Baghdad-Iraq.
21	As-seyyid Muhammad ibn Abi Nasr al-Qadiri. (May Allah be pleased with him)	Baghdad-Iraq.	AD 1333 Hama, Halab- Syria
22	As-seyyid Hasan ibn Muhammad al-Qadiri. (May Allah be pleased with him)	Hama, Halab- Syria	Hama, Halab- Syria
23	As-seyyid Muhammad ibn Hasan al-Qadiri. (May Allah be pleased with him)	Hama, Halab- Syria	Hama, Halab- Syria
24	As-seyyid Ali al-Qadiri. (May Allah be pleased with him)	Hama, Halab- Syria	AD 1338-10-09 Hama, Halab- Syria
25	As-seyyid Musa al-Qadiri. (May Allah be pleased with him)		AD 1362-05-08 Baghdad-Iraq.
26	As-seyyid Hasan al-Qadiri. (May Allah be pleased with him)	Halab- Syria.	AD 1379-07-12 Halab-Syria.
27	As-seyyid "Abul Abbas" Ahmad al-Halabi al-Qadiri. (May Allah be pleased with him)	Halab- Syria.	AD 1449-03-14 Medina-Saudi Arabia.

28	Ash-shah Baha ud-din Ansari Al-Qadiri shattari. (May Allah be pleased with him)	Jind, Haryana-India.	AD 1516-01-16 Daulatabad, Maharastra-India.
29	Ash-shah Ibrahim Erchi Dehlewi. (May Allah be pleased with him)	Iraj, Jalun, Panjab-India.	AD 1546-06-05 Delhi-India.
30	Ash-shah As-seyyid Abdul Azeez Shakarbari. (May Allah be pleased with him)	AD 1454 Delhi-India.	AD 1567-12-18 Delhi-India.
31	Ash-shah Abdur Rasul Sufi. (May Allah be pleased with him)		Delhi-India.
32	Ash-shah Abdul Latif Sufi. (May Allah be pleased with him)		Delhi-India.
33	Ash-shah Azamatullah Akbarabadi. (May Allah be pleased with him)	Agra-India.	Delhi-India.
34	Ash-shah Abdur Rahim Sufi Dehlewi. (May Allah be pleased with him)	AD 1644 Delhi-India.	AD 1719-01-04 Delhi-India.
35	Ash-shah Qutub ud-din Ahmad "Shah Waliyullah" Muhaddith Dehlawei. (May Allah be pleased with him)	AD 1703-02-21 Shawwal, Musfir Nagar, Uttar Pradesh-India.	1762-08-20 Delhi-India.
36	Ash-shah Abdul Azeez Muhaddith Dehlawei. (May Allah be pleased with him)	AD 1746-10-11 Delhi-India.	AD 1824-06-05 Delhi-India.

37	Ash-shah As-seyyid Abdul Qadir Sufi Muhaddith Secunderabadi. (May Allah be pleased with him)	AD 1736 Buhara- Uzbekistan.	AD 1858-12-12 Secunderabad, Hyderabad- India.
38	Ash-shah Ismail Sufi. (May Allah be pleased with him)	Hyderabad- Indai.	Lingam palli, Hyderabad- India.
39	Ash-shah Muhammad Abdul Qadir sufi Hyderabadi. (May Allah be pleased with him)	AD 1860 Bithar sheriff, Hyderabad- India.	AD 1937-12- 13 Misri gunj, Hyderabad- India.
40	Ash-sheikh Abdul Qadir Alim "Sufi Hazrath" Noori Siddeeqi Qadiri Qahiri. (May Allah be pleased with him)	AD 1904 Kayal Patnam- Tamil Nadu.	AD 1982-07- 16 Kuppiha watta- Colombo.
41	Ash-sheikh "Shams al-ulama" Abdur Rauf Misbahi Bahji. (May Allah be pleased with him)	AD 1944-02- 05 Kattankudi, SriLanka.	

08. Conclusion

The theology of Great Sufis lived in Islamic history is WAHDAT AL-WUJUD. Videlicet, it has been proved above that the theology of Sufism is WAHDAT AL-WUJUD itself.

The views on the basis of the very Wahdat al-wujud expressed by Ash-sheikh Moulavee Abdur Rauf Misbahee in 1979 are given below as peroration:

There is no materiality to the existence of Allah (God) who is beyond the restriction and comment. As it is so alone, it seems as creations to sight without any change and clumsiness. (Wahdat al-wujud-What exists is one. Everything is its manifestations. All is He alone. On this basis, the existence of Allah has no materiality at all. Depending on its manifestations it seems to be image. Since it appears in image the God is materiality and non-materiality.

'The God creates everything' means He himself appears in the appearance of every creation. The Qur'an says "wherever you turn His existence is there".

The God Himself appeared in the image of Muhammadh in the world.

Angel Gabriel (pbuh) comes to entrust the message to Muhammadh (ﷺ) who was alone in the "Hira" den. At that time Muhammadh was lying in the den keeping his hand on his forehead. However, at first, Gabrieldid not see Muhammdh there. On the contrary, he saw the God who sent in the message through him; he astounded. The Sufis would indicate such incidents to have theophany on a thing-like the incident said in Qur'aan that Nabi Musa alaihisalam saw the God on Thoorseena Mountain and fell unconscious due to the theophany.

This world is restricted with action and reaction. Therefore, the God sent in a prophet to guide in beeline videlicet He (the God) Himself manifested as the prophet Muhammadh and guided the people who were bounden with ignorance.

When Moulavee Abdur Rauf expressed the above views the All Ceylon Jam'iiyyathul Ulama declared a FATWA (Religious judgment) that the Above Moulavee Abdur Rauf and his adherents are apostates and they should be killed. This judgment caused to the raise of more repressions and breaking of rights within the Muslim community.

Whereas Moulavee Abdur Rauf expressed the Wahdat al-wujud; the ACJU misunderstood it as the 'Hulul-EtiHAD' tenet and declared the blind Fatwa as if they give it against Wahdat al-wujud. It is so funny deed.

It is crystal clear that the Wahdat al-wujud tenet of Sufis made high effect in the history of Islam. But it is strange that the ACJU is still upholding the Wahhabic ideology and acting according it.

For the readers who read this document,

The sentence from Qur'an and Hadith as well as the statements of Sufi regarding the Wahdat al-wujud tenet are shown here as good examples.

Likewise, the doctrine of Moulavee Abdur Rauf Misbahi that were caused to give Fathwa also given here.

Incomparing with the two, it can be clearly seen that Ash Sheikh Moulavee Abdur Rauf Misbahi expressed the same doctrine on theology as found in Islamic Sufism.

When the two kinds of views are compared it is clearly understood that has expressed the Islamic theological views alone.

As the subject is so, in the basis of religion, democracy and human rights the ACJU has committed grave injustice in the name of religion by issuing a Fathwa. The ACJU has been still implementing this Fathwa for 42 years. Further most of the Muslims living in Sri Lanka are abiding by this fatwa so far.

The End.